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A RE-SURVEY OF THE MOSAIC SYSTEM OF THE CREATION.

WITH

RULES for the Right JUDGING and INTERPRETING of SCRIPTURE.

In Two LETTERS to a FRIEND.

Tranſlated from the *Latin* of Dr. BURNET.

By Mr. *FOXTON*.

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To that Excellent Perſon, *A. B.*

TWO LETTERS

Relating to a BOOK, intitled,

Archæologia Philoſophicæ:

OR, THE

Philoſophical Principles of THINGS.

I TAKE it kindly, my very ſincere and good Friend; that you are willing often to inform me of thoſe Objections, which you can hear, either among Friends, or Enemies, againſt a late Treatiſe about the *Philoſophical Principles of Things*; and, I ſuppoſe, this proceeds from a Deſire that I ſhould clear my ſelf from all falſe Opinions imputed to me, and rectify all malevolent Interpretations. You know very well, that all Men do not eſteem or meaſure Truth by the Weight of Reaſon, and Argument, but being hurried by their Paſſions, and blinded with Prejudice, judge of the Colours of Things, as it were, with their Eyes ſhut; and oftentimes alſo to indulge an Envious diſpoſition, they wreſt the Words and Senſe of an Author.

You ſay you have heard from I know not what Whiſperers, or evil Interpreters, that the above-mentioned Tract of the *Origin of Things*, patronizes or favours the Eternity of the World; and alſo oppoſes the Creation of Things out of nothing: Now both Parts of this Charge are falſe, neither is there any great Occaſion to make you ſenſible of it: Attend a little if you pleaſe, to the Author's Opinion in the ſecond Book, (*page* 312.) * There can be no doubt, as to the Creation of Things out of Nothing: Neither could it be from Eternity; for we can have no Idea of an eternal Creature. No Being of finite Perfection, much leſs Matter (which is the loweſt and moſt abject of all) carries in it ſelf, or the Notion of it neceſſary Exiſtence; therefore its Exiſtence muſt be contingent, and it muſt derive it otherwiſe than from its ſelf. And as to Matter, (concerning which the Diſcourſe principally turns) ſince the firſt Matter, could not be derived from any Thing pre-exiſtent, neither could it exiſt by its own Power; it neceſſarily follows, that it was created or produced out of Nothing.

Neither ought ſuch a Creation as this, to be deemed impoſſible; for the Production of a poſſible Thing, is not impoſſible; but Matter is a poſſible, though not a neceſſary Thing, and can be produced no other Way. Farther, as to the other Part concerning the Eternity of Things; they, who feign that mutable and ſucceſſive Things are Eternal, not only do it precariouſly, but alſo fall into many Abſurdities and Contradictions, out of which it is impoſſible for the acuteſt Human Wit to extricate it

* Dr. *Burnet* refers to the *Quarto* Edition of his *Archæologiæ*, throughout theſe Letters.

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ſelf. Thus much as to the Mind of the Author; and as to explaining the Opinions of the Ancients in the firſt Book, he was obliged to follow the Truth of Hiſtory; and faithfully to recount their Opinions concerning the Riſe of Things, whether they were found or otherwiſe. And laſtly, as to the Time of the Creation, as the Ancients have left it untouched, and unexplored, neither have I preſumed to fix it within certain Bounds. But when, in the ſame Place, I had affirmed that we could have no Conception of an Eternal Creature, it is immediately added; I durſt never preſcribe the Limits of ſix thouſand Years, a very ſhort Term, to the divine Creation: But I leave that with many other Things among the Secrets of God.

Neither can any (I think) charge me with Immodeſty in this Matter, ſince it is ſo evident that many *Greek* and *Latin* Fathers were of Opinion, that the univerſal Orders of Angels, and ſome of the Heavens exiſted before this Sublunary World, and that through innumerable Ages and Eternities; to uſe the Words of St. *Jerome*. And this Notion they confirmed not only by human Reaſon, but Arguments drawn from the ſacred Scriptures, whereby it carried the Authority of Catholick Doctrine: So far were they from imagining that this Opinion had the leaſt Spot of Errour, or was attended with any dangerous Conſequences.

Now this being laid down as granted, that the Angels as well as the Heavens exiſted before our World; unleſs you will vainly imagine a prodigious Chaſm, of as much Room as this ſublunary or planetary Orb now takes up, that intermediate Space muſt be filled with ſome Matter; nor can I think it proper to conceive the firſt Work of God, to be like an empty Nut, or reſembling a Shell or Bark

without Juice. Laſtly, which is the Sum of the Diſpute, whatever you hold concerning the other Regions of the Univerſe, I have always affirmed, and ſtill do poſitively maintain, that the Origin of our habitable World and Mankind is Temporal, and of a very freſh date, but enough of theſe Things already.

You farther take notice, that ſome blame me becauſe I have not treated ſo great a Man as *Moſes*, with a becoming Reverence; and thereby have even in ſome Meaſure, detracted from the Authority of Sacred Writ. As for what concerns *Moſes*, I have hitherto, and always ſhall, look upon him as the greateſt Prophet, divinely guided and inſpired, guarded by Miracles, and carried above the Meaſures of human Nature. And I believe, that his Hiſtory of the Creation in Six Days, as well as his other Writings, was compoſed under the Direction and Influence of the Holy Spirit: Nor is this inconſiſtent with my Belief, (agreeable alſo to what many others have thought) that this Account of the Creation is written in an Allegorical Manner, or by way of Parable. For we juſtly rank the Parables of Chriſt and the Prophets, no leſs than thoſe Parts of Scripture written literally amongſt the divine Oracles; neither is the Nature of the Style any Argument why it ſhould not be derived from a ſacred Fountain. The Holy Spirit makes uſe of both theſe methods of Teaching, and we embrace them with equal Veneration.

This is what I ſuppoſe all will agree to: But herein is the Difficulty, To find certain Marks and Characters, by which we may form a Judgement, and diſcern between a Literal and an Allegorical Style. Now firſt of all we follow this common Rule of Interpretation, Not to recede from the

Letter unleſs compelled by the Neceſſity of the Thing. Now there is nothing more difficult than to ſhew this Neceſſity, without giving Offence; For if you offer to fix any Abſurdity on the literal Interpretation of a Text, ſome will cry out that you deſpiſe the ſacred Scriptures, and ſo expoſe you to the Deriſion of evil-minded Perſons. In theſe Difficulties we ſtick, and which way to go I know not: Unleſs any Thing abſurd or incongruous follows we muſt by no means depart from the Letter, (from which all vary when there is occaſion, and freely aſſert that they ought ſo to do;) and yet they are diſpleaſed when theſe Abſurdities are produced: Such Straits as theſe, I ſay, we are fallen into. In the mean Time, for my own Part, if while I have been repreſenting theſe Incongruities, I have expreſſed my ſelf, either in ſo crude or ſharp a manner as to offend the Wiſe and Pious, I am willing that all ſuch Paſſages ſhould be looked upon as retracted; and I can, without any pain, ſuffer the Dialogue between Eve and the Serpent, which I hear has been diſpleaſing to ſome, or any Thing elſe of a like Nature, to be cut off from the Work.

Laſtly, As to the holy Scripture in general, whether Literal or Myſtical we profeſs and believe, that it was given us from Heaven as a Rule of Faith, the Guide of our Life, and the Means of our Salvation; and yield it all Honour, Reverence and Veneration. Nor are we here diſputing concerning the Authority of the holy Scripture, which is acknowledged on both Sides; but concerning the Method of interpreting it, according to the Diverſity of the Subject, and Argument.

I thought it proper to take Notice of theſe few Things, that I might more clearly manifeſt to impartial Judges the State and Reaſons of our Cauſe; and they, I am ſufficiently aſſured, will not envy us that Liberty which is granted to us by the Laws of God and Man, that ſo without any Injury to the Chriſtian Faith, or the Determinations of our Church, we may peaceably hearken to the Truth, and our own Conſciences; peaceably did I ſay? nay, modeſtly, and ſubmiſſively, as paying a due Regard to the Judgement of our Superiours. Laſtly, we pour out our Prayers to God, that in his own Light, and proper Time, he would vouchſafe to lead us into all Truth.

It only remains that I obſerve, that our Treatiſe was for the Uſe of the Learned, and thoſe who are well skilled in Myſteries, and was not written in the vulgar Tongue; nor do we plead for thoſe who raſhly diſperſe ſuch ſacred Myſteries among the Vulgar, to be read and debated in Publick-Houſes.

LETTER II.

ABOUT a Month ago, moſt worthy Sir, I chearfully received your ſecond Letter, as a Pledge of your Benevolence and Friendſhip: In which you are pleaſed to acquaint me with ſome Objections of our Friends (as before you did of our Enemies) againſt our Archæology. Now it is pleaſant to compare together the different Sentiments of Friends, and candidly to diſpute concerning doubtful Points, without Heat, or Envy: Thus

Thus Light ariſes from a gentle Motion and Endeavours; but Fire breaks out from a rude Colliſion.

The Wrath of Man works not the Righteouſneſs of God, neither does it bring forth the Truth; for in the violent Motions of the Soul, the Actings both of the Underſtanding and Will are diſturbed: Wiſdom dwells in ſerene and undiſturbed Regions, and a clear and gentle Confutation is the beſt Remedy againſt Errour: And I was always of Opinion, that no Man is angry while he is defending the Truth if he be compleatly Maſter of it, and views it in a clear Light: For evident and unqueſtionable Reaſon is ſufficient for it ſelf, and therefore reſts there; and inſtead of waxing angry, it pities thoſe who wander from the Truth; unleſs they do ſo out of a malevolent Diſpoſition. But when we feel the Keenneſs of our Adverſary's Arguments, and begin to find our Cauſe in Danger, then we grow chafed and angry. This being premiſed in Praiſe of your Candour, we now haſten to the Objections.

In the firſt place you ſay, that it appears that the World was created by Degrees, and that in the Space of Six Days, as *Moſes* has informed us in his Hiſtory; and that it is farther confirmed in the Decalogue, where *Moſes* gives this as a Reaſon of the fourth Commandment for obſerving the Sabbath, that God made the World in Six Days, and conſecrated the Seventh for Reſt. Now there is no Force (ſay you) in this Argument if the World was Created at one Inſtant of Time, or if there was more Time taken in raiſing it than Six Days. Therefore the Hiſtory of the Creation in Six Days is not to

be taken myſtically or parabolically, but underſtood according to the Letter.

I anſwer, that the Argument delivered by *Moſes* for the Obſervation of the Sabbath will retain its Strength, and hold good upon either Hypotheſis, whether we take the Hiſtory of the Six Days creation literally or myſtically. If we adhere to the Letter, the Reaſon appears plain to you, by your own Confeſſion, and to all. But if (as we do) you underſtand it myſtically and parabolically, then the Sabbath is a Type of that Sabbatiſm in the Renovation of the future World, and the preceding Six Days are ſo many Thouſand Years as the World is to continue. Concerning which (if you pleaſe) you may read what we have diſcourſed according to the Ancients, as well Jews as Chriſtians, in the Theory of the Earth. (*Book* III. *c.* 5, *and Book* IV. *c.* 8.) And whilſt we are thinking on this bleſſed Sabbatiſm, how religiouſly and joyfully ought we to regard and celebrate the preſent Sabbath which is an Emblem of the future one.

Beſides, if you inſiſt upon it that we are only here to look for a literal Reaſon of the Sabbath, what will you ſay, moſt incomparable Friend, if it ſhould appear that there was no Sabbath inſtituted, none obſerved before the Time of *Moſes*; that this Precept was never given either to the Deſcendants from *Noah*, or Antediluvians, but to the Jews only, and that after they came out of *Egypt*. Now this is certainly affirmed by ſeveral eminent Chriſtian Doctors and Expoſitors of holy Scripture. *Juſtin* in his Debate with *Tryphon* makes the Inſtitution of the Sabbath, no leſs than Circumciſion, to belong only to the Jewiſh People: And when he had reckoned up *Adam*, *Abel*,

bel, *Enoch*, *Lot*, *Noah* and *Melchiſedeck* who pleaſed God being uncircumciſed; he alſo adds, That all theſe were acceptable to God without their obſerving the Sabbath: And a little after ſpeaking again of *Enoch*, and ſome others, he ſays, They neither had that Circumciſion which is in the Fleſh, nor obſerved the Sabbath, nor followed many other Precepts of *Moſes*.

Irenæus in like manner (*Book* IV. *c.* 30.) aſſerts that the Patriarchs pleaſed God without Circumciſion, the Sabbath, or other moſaical Rites. "*Abraham* himſelf believed God without Circumciſion, and the "Obſervation of the Sabbath, and it was imputed "to him for Righteouſneſs, and he was called the "Friend of God". And ſo likewiſe was *Lot* without Circumciſion. Alſo all pious Men who lived before *Abraham*, and the Patriarchs who were before *Moſes*, were juſtified without the Law of *Moſes*, or any of the above-mentioned Inſtitutions.

Tertullian treads in the ſame Steps, in the ſecond and fourth Chapters of his Diſcourſe againſt the Jews; and when he had enumerated the ſame Patriarchs, he adds, all theſe did not obſerve the Sabbath: I do not ſet down his Words becauſe the Quotation would be too long; but if you pleaſe you may conſult them at your Leiſure.

You ſee how theſe Three eminent Ornaments of the Primitive Church, who lived within two hundred Years after the Nativity of our Saviour, agree in the ſame Opinion, as to the Moſaical Riſe of the Sabbath, which was unknown, or unobſerved by the former Patriarchs, both of the Antediluvian and preſent World. But ſome will reply, and endeavour to weaken the Force of theſe Teſtimonies by ſaying, the above-mentioned Fathers do not here ſpeak concerning the Sabbath

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in General, but concerning the Jewiſh Sabbath only, and that Strictneſs and Solemnity with which *Moſes* afterwards guarded and eſtabliſhed it, for the Obſervation of the Jewiſh Republick.

Such a Sabbath as this (ſay they) the Fathers were ignorant of, or did not obſerve; nor is it any Wonder, ſince then it was not given. But this Anſwer is deficient in many Reſpects. For, Firſt, there is no Reſtriction in the Words of the Fathers juſt now mentioned, or Diſtinction of a Jewiſh and Ante-Jewiſh Sabbath, or a Moſaical and Primitive one. But theſe Chriſtian Writers affirm in general, that the Fathers before *Moſes* did not obſerve the Sabbath; and beſides, they join the Sabbath with Circumciſion and other Moſaical Ceremonies, and like as theſe Patriarchs were not circumciſed, ſo neither, ſay theſe Fathers, did they obſerve the Sabbath; this Aſſertion of theirs is univerſal.

Moreover, we may diſtinguiſh between the Subſtance (as I may ſay) and the Circumſtances of the Sabbath. The Sabbath principally includes two Things, a Reſting from all ſervile Work, and the ſolemn Worſhip of God; now when the above-mentioned Authors aſſert, that the Patriarchs before *Moſes* did not obſerve the Sabbath, they muſt neceſſarily, unleſs they amuſe us with Words, take in both theſe Notions; and deny that the Patriarchs celebrated the Seventh Day by reſting from their Labours, and performing divine Service in a ſingular and ſolemn Manner. If you will grant that *Juſtin*, *Ireneus* and *Tertullian* had this in their Thoughts, we ſhall very well agree, and be hindered no longer with trifling and inconſiderable Diſtinctions.

But

But perhaps you may bring another Argument to confute theſe Teſtimonies, by citing, not to ſay Suborning contrary Witneſſes; as, for Inſtance, *Chryſoſtom*, *Theodoret*, *Epiphanius*, and others. I anſwer, You will I believe find no Father, of the ſame or earlier Age with thoſe Three before mentioned, who will affirm the Ancient People or Patriarchs obſerved the Sabbath. Perhaps ſome, in their Commentaries or Sermons on the ſecond of *Geneſis*, have followed the literal Hypotheſis; but in other Places where they are treating on the ſame Subject, the ſame Perſons affirm that the Precept concerning the Sabbath was not given to Mankind, nor delivered from the Beginning of Things, but was proper only to the Jewiſh Oeconomy, of which we ſhall treat hereafter. You will be ready to ſay, If they differ, and are thus inconſiſtent with themſelves, they can be proper Witneſſes on neither Side. Be it ſo; but we ſhall preſently ſee what to think in this Matter. In the mean Time if you deſire more Witneſſes on our Side, call (a) *Auguſtin* (b) *Euſebius Pam-*

(a) St. *Auguſtin* has well nigh aboliſhed the primitive Sabbath, by taking away the Root and Foundation of it, *viz.* the Six Days of Creation, on which alone the Reſt and Sanctification of the Seventh depend. Therefore he often teaches, that that Sabbath is to be underſtood figuratively, as a Type, in his Book of the City of God, *lib.* xx. *c.* 7. and alſo in the laſt Book and laſt Chapters; and in his Diſcourſe on the Creation, againſt the *Manichees*, *lib.* i. *c.* 22. and many other Places.

(b) *Euſebius* acknowledges no Sabbath before the Time of *Moſes*, and this he teſtifies in diverſe Places. Vid. *Demonſt. Evang. lib.* i. *c.* 6. Firſt he ſays concerning *Melchiſedech*, ὁ σαββατον οὐ πω ἴσην εἰδότα, that he did not know what the Sabbath was. And after he had in like Manner mentioned *Noah*, *Enoch*, *Abraham*, in the laſt Place he brings *Job* for an Example. So likewiſe

Pamphilus, (c) *J. Damaſcenus*, venerable (d) *Bede*, and others; to omit the Jewiſh Writers, as not agreeing among themſelves.

But, to proceed in our Deſign, you ſee that according to the Opinion of theſe Fathers there was no Sabbath inſtituted or celebrated from the Beginning of the World, nor before the Time

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wiſe *Prepar. Evangel. lib.* vii. *c.* 6. he reaſons concerning *Moſes* and the Sabbath, and aſſerts, that the Obſervation of the Sabbath was not received from the Antients, or by patriarchal Tradition, but was firſt introduced among the *Jews* by *Moſes*. And, Laſtly, in his Eccleſiaſtical Hiſtory (*lib.* i. *c.* 4.) ſpeaking concerning the antient Patriarchs, who excelled in Piety, Juſtice, and all other Vertues, as well Antediluvians as the Deſcendants from *Noah*, he has theſe Words, οὔτ' ἐν σώματος αὐτοῖς περιτομὴν ἔμελλεν, οὔτε σαββάτου ἐπιτήρησιν, They neither minded Circumciſion, nor the Obſervation of the Sabbath, living after the Manner of the Chriſtians. Thus far *Euſebius*. And *Chryſoſtom* (whatever he has ſaid elſewhere) follows the ſame Argument: When (*Hom.* 121.) he is ſpeaking of thoſe who lived till *Abraham*'s Time, he makes uſe of the following Words, οὐκ ἐδέξαντο τὸν Νόμον, οὐκ ἐφύλαξαν σάββατα, They neither received the Law, nor obſerved the Sabbath.

(c) *J. Damaſcenus*, concerning the Orthodox Faith, more fully and expreſsly delivers his Opinion. Before the Law, when there were no inſpired Writings, neither was there a Sabbath conſecrated to God: But when the ſacred Scripture was given by *Moſes*, then was the Sabbath conſecrated to God.

(d) *Laſtly*, add to theſe (if you pleaſe) venerable *Bede*, on the ſixth of St. *Luke*. He was willing (ſays he) to intimate, that the Obſervation of the legal Sabbath ought to ceaſe, and the natural Liberty of the Sabbath (which till *Moſes*'s Time was like other Days) take place again. And afterwards (as well as in the Preface to the *Pſalms*) in the ſame Chapter (after the Example of St. *Auguſtin* whom he was wont to imitate) he interprets the Hiſtory of the Six Days Creation Typically: The Author (ſays he) ſhadows out in preſent Things the Nature of the future World, when they who through the Six Stages of this Age have done Good ſhall enjoy an eternal Feſtival on the Sabbath of Reſt, when all Evils will ceaſe.

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of *Moſes*: Which if it be true, my dear Friend, I turn your own Weapon upon you, but with a friendly Hand. How I beſeech you could *Moſes* in a literal Senſe ſay in the Decalogue, that the Sabbath was inſtituted or ſanctified from the Beginning of the World, if there was no Sabbath inſtituted before the Time of *Moſes*? This great Lawgiver, ſaid the ſame Thing in his Hiſtory of the Creation, and in both Places with the ſame Intent; namely, (if we judge right) that he might cauſe this Precept which was of ſo great concern to be reverenced by the Jews, and might more firmly impreſs it on their Minds. *Theodoret* ſeems to hint ſomewhat of this Nature; ſpeaking concerning *Moſes* and his Words, he ſays, Writing theſe Things to the Jews he very fitly adds theſe Words, *And ſanctified it, that they might retain a greater Reverence for the Sabbath*, (*Queſt* xxi. *in Gen.*) I ſay, that this Precept was of the greateſt Moment; ſince beſides other Things, it was a perpetual Memorial as well of the late Creation of the World, as the future Renovation of it. And ſince this Commandment concerning the Obſervation of the Sabbath was not implanted in our Nature, or evident by its own Light, (for there is no Difference of Days, or Revolutions of the Earth,) as the other Precepts of the Decalogue are, there was a Neceſſity of bringing Arguments elſewhere to ſtrengthen it; and therefore *Moſes* confirmed this Precept diverſe Ways; in the firſt place by ſeveral Miracles about the Manna, *Exod.* xvi. which was a Prelude of a Sabbath to be inſtituted with greater Solemnity; and afterwards by God's Reſting after he had finiſhed the Work of Creation, *Exod.* xx. and, laſtly, by the Remembrance

brance of the Children of *Iſrael* being brought out of *Egypt*, (*Deut.* v.) Theſe Arguments and Reaſons *Moſes* made uſe of to confirm the Authority of the Sabbath, that he might the more deeply fix it on the Minds of the Children of *Iſrael*, whoſe great Concern it was to preſerve and keep ſacred the Memory of this Precept.

Some will endeavour to Anſwer the abovementioned Arguments, which the Fathers uſed, againſt the primitive Inſtitution of the Sabbath, namely, that we no where read that it was obſerved by the Patriarchs, and will ſay, That the ſacred Hiſtory of the Patriarchs is ſo ſuccinct and compendious, that it is not to be wondered at, if any Thing be paſſed over in ſo ſhort a Narration. Now this Obſervation ſeems appoſite enough. Yet I cannot but remark the Hiſtory of *Noah*, *Abraham* and *Job*, is more fully and copiouſly told in ſacred Writ: And ſince they were all pious Worſhippers of the true God, we may juſtly wonder, that we no where find this one Precept practiſed by them, or recorded in the Narration of their Lives; ſince the Defenders of the primitive Sabbath, affirm that this Command was given to Mankind. *Noah was a juſt Man, and perfect in his Generation, and walked continually with God*, ſays the ſacred Scripture, (*Gen.* vi. 9.) Now we do not read that this Man, who fulfilled all the Parts of Juſtice and Piety, ever diſcharged his Duty in celebrating the Sabbath, in Remembrance of his Creator; we read that *Noah* preached, ſacrificed, and made a Diſtinction between clean and impure Things, but we find nothing of his Sabbatizing: In the Hiſtory of *Noah*, Days, Months, Years and Seaſons, are diſtinguiſhed, but no Sabbaths. Laſtly, the Violation of the Sab-

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bath is not mentioned among other Vices and Enormities of the Antediluvian World: And when the World was renewed after the Deluge, and the Bleſſing of God repeated as it were in the Beginning of Things, there is a profound Silence concerning the Sabbath.

As for *Abraham*, we often read that he worſhipped and called on the Name of the Lord, and erected Altars in many Places, and paid Tythes to *Melchiſedeck*, that he was circumciſed, and offered up not only common Sacrifices, but alſo his only Son; all theſe Particulars, I ſay are revealed in the Hiſtory of *Abraham*; but it is no where expreſsly ſaid, nor can it be inferred from any Signs, that this great Man obſerved the Sabbath, or eſteemed any particular Day ſacred above the reſt. Farther, in the Travels of *Abraham* and his Children, of which we have a large Account given us by *Moſes*, we find no Mention of any Intermiſſion of their Journey by Reaſon of the Sabbath; and yet afterwards we find ſuch a Thing taken Notice of, in the Journals of the Children of *Iſrael*, when they paſſed through the Deſart.

Laſtly, as to *Job*, a Man according to the Teſtimony of God, (*a*) whom none was like in all the Earth, perfect, upright, one that feared God, and eſchewed Evil: You will eaſily ſuppoſe that ſuch a Man as this could not be ignorant of a divine Precept which had been promulgated to all, or that knowing it he would not neglect it. He lived in earlier Time than *Moſes*, and an univerſal Inſtitution given from the

(*a*) Job ii. 9.

Beginning

Beginning by God to Mankind, could never have been hidden from him. Moreover, the Hiſtory of this illuſtrious Man is not given us in a brief and haſty Manner, as ſome Lives are, but we have it unfolded in a whole Book; he paſſes through a three-fold State, like this World of ours. Firſt, you behold him in a firm and flouriſhing Condition; afterwards broken and oppreſſed with Miſeries; and, laſtly, renewed and reſtored; but ſtill you find him every where unmoved in the practice of Juſtice, and Equity, and zealous for the pure Worſhip of God. Now can you ſhow me in all this Courſe of his Life and Piety any Footſteps, Memorials, or Tokens of his obſerving the Sabbath? There was not an Occaſion wanting in his Narration, of taking Notice of ſuch an Inſtitution, had there been any. The Author ſpeaks of the Creation of the World, and the Foundation of the Earth, and the Singing of the Angels when the Work was undertaken or finiſhed; which comes neareſt to our Argument: But yet he makes no mention of the the Difference of Days, or the Sanctification of the Seventh. Moreover, *Job* is ſaid to have offered Sacrifices to ſanctify or make expiation for his Sons, leſt they ſhould have ſaid or done any Thing irreverently amidſt their Feſtival Entertainments. But he gave no Admonition, or Example about the ſanctifying of the Sabbath. Laſtly, when he defends his Innocence in the thirty-firſt Chapter, and clears himſelf from many Crimes, as well in reference to his Converſation, as religious Worſhip, he does not let fall one Word concerning the Obſervance or Violation of the Sabbath, nor does the leaſt Shadow of it appear.

Upon

Upon the Account of these and other Reasons, I cannot easily be perswaded that the Institution of the Sabbath was universal, and extended to all Nations and People: For had it been given at the Beginning to the first Man, and Parent of Humane Race, it would have obtained among all his Offspring, and the Religion of the Sabbath prevailed among all Nations. People commonly are very retentive of Festivals and Holy-Days, nor could that easily fail, which was to be repeated every Week. If all Religion had perished among the Ancients, together with all sacred Rites, I should not have wondered at the Sabbath's lying extinct among them; but we know that Sacrifices, Victims, Holy-Days and other Superstitions, have been used in every Nation and in every Age. But we have never in any Part of the World heard of a Seventh Day to be kept Holy, either by Divine or Humane Appointment, unless by the Legislator *Moses*, and in the Jewish Republick. To pass by the Antediluvians whose History is but short and unsatisfactory, what Memorial, what Monument, of a Sabbath, can we find among the Posterity of *Noah*? The Precepts delivered to *Noah* are still preserved, some of which respect divine Worship, and others the Conversation of Men, but among neither do we find any Precept for celebrating the Sabbath, or Seventh-Day.

And had there been a Precept of this Nature, from the Beginning, it could not easily have been extinguished in the Antediluvians because of the long Life of *Adam*, who had received it from God, to propagate it to Posterity. And there was the same Religious Obligation upon *Noah* to instruct his Children in this sacred

Law: And if by accident this Command had been neglected, or obliterated by thoſe profane Perſons who lived before the Flood; *Noah* would have taken the greateſt Care to have revived it in his Family and Poſterity. But beyond all Hope and Expectation, we can meet with no Mention of the Obſervation of a Sabbath either publickly or privately, either in the ſacred Writers, or other Authors before the Time of *Moſes*.

Nor ought we to forget that the Jews were wont to be diſtinguiſhed among other Nations, by the Name of Sabbatarians, or Worſhippers of the Sabbath, and thoſe Names were the diſtinguiſhing Characters of the *Hebrew* Nation, and Religion. (*Lament.* i. 7.) The Paſſages to this purpoſe of the (*a*) Poets, (*b*) Hiſtorians, and Philoſophers, are well known, when they are treating either ſeriouſly or wantonly, or contumeliouſly of the Sabbath, or are ſpeaking concerning the Sabbatarian Jews, and upbraid them with this Obſervation as a Superſtition peculiar to their Nation.

Laſtly, the Prophets themſelves, and ſacred Writers, plainly confirm this Opinion, when they affirm that the Sabbath was given to the Jews as a Diſtinction and Sign of the Covenant; for thus God ſpeaks to the Children of *Iſrael* by *Moſes*, (*c*) *Keep my Sabbaths, for it is a Sign be-*

(*a*) Ovid. de Art. Amandi, Lib. 1. Perſ. Sat. 5. Mart. Lib. 4. Epig. 4. Juvenal. Sat. 14. Claud. Rutilius, Itiner. Lib. 1.

(*b*) Agatharchides apud Joſ. Lib. 1. contra Apion. Juſt. Lib. 36. Cap. 2. Senec. Lib. contra Superſtitionem, citante Auguſt. Lib. 6. de Civ. Dei. c. 10. Tacit. Hiſt. 5. Princ. Dion. Caſſ. Hiſt. xxxvii. Plutarch. Symp. 44. Julianus apud Cyril. Alex. Lib. 5.

(*c*) Exod. xxxi. 13.

when me and you throughout your Generations, that ye may know that I am the Lord who ſanctify you. By this as it were by a Sacrament, I conſecrate and devote you to my ſelf, and diſtinguiſh you from other Nations. And the Prophet *Ezekiel* teaches us the ſame Thing. (*a*) *And I gave them alſo my Sabbaths* (that is the Jews not other Nations) *that they might be for a Sign between me and them, that it might be known that I who am* Jehovah *do ſanctify you.* Upon which Places Expoſitors, as well Jewiſh as Chriſtian, obſerve that the Sabbath was given as a particular Appointment by which the Jews might be diſtinguiſhed from other People, or as *Theodoret* ſays upon the Place, that this peculiar Method of Life might put a remarkable Difference between the Jews and the Ceremonies of the Heathens. Afterwards he more fully explains this to us in the following Words: (*b*) Being joined by other Things in Communion with other People, they ſeemed to have a peculiar Republick by obſerving the Sabbath Day. For there was no other Nation obſerved this Reſt: neither were they ſo much diſtinguiſhed from others by Circumciſion as by the obſervation of the Sabbath. And, Laſtly, to prove this he adds, that the Iſmaelites, Idumeans, and Egyptians were circumciſed, but the Jewiſh Nation only kept the Sabbath. *Julian* the A-

(*a*) Chap. xx. 12, & 20.

(*b*) Ad ver. 13. Κατὰ τὰ ἄλλα τοίνυν τοῖς ἄλλοις κοινωνήσασι, κατὰ τὴν τῦ σαββάτου φυλακὴν, ἰδίαν τινὰ πολιτείαν ἔσχεν ἐνόμιζον. Οὐδὲν γὰρ τῶν ἄλλων ἐθνῶν τοιαύτην ἐφύλαξε τὴν ἀργίαν. Οὐδὲ ἡ περιτομὴ οὕτως αὐτοὺς τῶν ἄλλων ἐχώριζεν ὡς τὸ σάββατον.

postate acknowledged this great Difference between the Jews and other Nations made by the Observation of the Sabbath; when speaking concerning the Precepts of the Decalogue he says: (*a*) What Nation is there, by the Gods, that does not think all the other Precepts ought to be observed excepting these, *Thou shalt not Worship other Gods, and Remember to keep holy the Sabbath Day*?

Thus, my dear Friend, I have given you as briefly as I could a View of the Dispute relating to the Sabbath, that you might have a more certain Knowledge of it, and have a compleat Prospect of all those Things which belong to this Argument: And having seriously weighed them, might impartially judge, and determine of what Nature the primitive Sabbath recorded by *Moses* from the Creation was, whether Literal or Typical: As for my Part, I take it to be nothing but a Type or Shadow of that Sabbatism which is to commence at the End of the World: Like as those six Days of Creation were so many Periods, or Millenniums as the World, and Labours thereof are to endure. And in this Explication besides others I have St. *Augustin* to be my Conductor and Defender, who in his last Book and Chapter of the City of God, (to repeat no more Places) has these Words: (*b*) There shall

(*a*) Ποῖον ἔθνος ἐστὶ, πρὸς τῶν θεῶν, ἔξω τῦ, ὃ προσκυνήσεις θεοῖς ἑτέροις, καὶ τῦ, μνήσθητι τῶν σαββάτων, ὃ μὲ τὰς ἄλλας θείας χρῆναι φυλάττειν ἐντολάς. Cyril. Con. Jul. Lib. v. Princ.

(*b*) Erit tibi Maximum Sabbatum, non habens vesperam: quod commendavit Dominus in primis operibus Mundi, ubi legitur, & requi-

ſhall be there the greateſt Sabbath, without any Evening: Which the Lord commended in the firſt Works of the World, where we read, And God reſted on the ſeventh Day from all his Works which he had made; and God bleſſed the ſeventh Day, *&c.* For the ſeventh Day we ourſelves ſhall be, when filled and refreſhed with his Benediction and Sanctification..... For the Number of Ages like as of Days, if they be computed according to thoſe Articles of Time, which ſeem expreſſed in the ſacred Scriptures, will make this Sabbatiſm more evidently appear, becauſe it is found to be the ſeventh; as the firſt Age, like as the firſt Day, was from *Adam* until, *&c.* where you ſee he underſtands the ſix Days Creation not literally but typically; and as Repreſentations and Images (as it were) of the ſix Ages of the World; likewiſe he does not take the ſeventh or primitive Sabbath to be meant literally, but figuratively, and a Shadow of the Sabbatiſm in the ſeventh Millennium. Like as the Moſaical Paradiſe was a typical Prefiguration of a future Paradiſe in the Revolution of the World; as evidently appears by the Conſent of ancient Writers, and comparing the firſt Chapters of *Geneſis* with the laſt of the *Revelations*, the *Alpha* and *Omega* of the ſacred Canon.

& requievit Deus Die Septimo ab omnibus operibus ſuis quæ fecit, & benedixit Deus Diem Septimum, &c. Dies enim Septimus etiam nos ipſi erimus, quando ejus fuerimus Benedictione & Sanctificatione pleni atque refecti ..... Ipſe etiam numerus Ætatum, veluti Dierum, ſi ſecundum eos articulos Temporis computentur, qui in Scripturis Sanctis videntur expreſſi, iſte Sabbatiſmus evidentius apparebit, quoniam Septimus invenitur; ut prima ætas, tanquam Dies primus, ſit ab Adam, uſque ad, &c.

But I shall pass by these Things lest I should seem to prevent your Determination, or give my Judgement concerning a Matter which I would leave to be decided by you; only remember if you please the state of the Case, and what Reasons and Witnesses we have produced on our Side. The Question is, Whether the Sabbath was an universal Institution, given and promulgated to Mankind in the Beginning of Things; or a Mosaical Appointment, and peculiar to the Jewish Nation. The latter is affirmed by Christian Fathers of the first Order; nay, the Prophets and *Moses* himself assert that the Sabbath was appointed to be a Remembrance of the Covenant between God and the Jews: And as a Sort of Partition Wall between the Jews and Gentiles. And farther as to the Argumentative Part, we have shewed that there was no Precept nor Memorial about the Observation of the Sabbath, either among the Antediluvians, or the Posterity of *Noah*, even until the Time of *Moses*. Lastly, we have observed, that this judaical Rite was derided both by the *Greek* and *Roman* Nations: And that they made a Laughing-stock of the Jews, as though they had been stigmatized with this particular Mark.

Neither let the Favourers of a contrary Opinion deceive you with false Colours, or obtrude on you a false Sabbath, under the Name and Pretence of a Week, or seventh Number, of which there is often mention made among the Nations, and Authors foreign to the Jews; but these Authors by such Names understand nothing less than a Mosaical or Adamitical Sabbath, or any religious Rite. The Philosophers celebrated the Number seven, for certain Virtues and Mysteries

which they imagined to be concealed in it? A planetary Week was in use among the Astrologers and Mathematicians; from whence they gave planetary Names to every Day of the Week, which came afterwards to be commonly used. Others esteemed the seventh Day from the New Moon sacred. Now these Things do by no means touch our Argument, nor do we deny them; but we strenuously deny that there ever was a Sabbath, or seventh Day, returning every Week, appointed by any Institution publick, civil, or religious, either among the *Greek*, *Roman*, or *Barbarous* Nations. But so much for this, and concerning your first Objection.

Secondly, You object and charge our Opinion with great Inconveniences; The Liberty (say you) which we take of departing from the Words and Letter of *Moses*, when we are pressed with some little Absurdities, gives occasion to Atheists and Infidels to weaken the Authority of *Moses*, and slight the holy Scriptures. I answer, This does by no means follow; for the Enemies of our Religion make use of such literal Absurdities to depretiate the sacred Scriptures and the Authority of our Religion. When therefore these are removed we wrest the Weapons out of their Hands, and take away all Pretences of cavilling, and preserve our Religion safe and invulnerable on every side. But on the contrary if we every where in the sacred Writings espouse the literal Sense, and especially in the Mosaical History of the Creation, we shall raise new Contentions not to be determined without some damage to our principal Concern. Let me freely tell you my Opinion; They who strictly adhere to the very Letter and Words of *Moses*, in his History of

the Creation, give a Handle to Atheiſts for their Reproaches and Cavils againſt the ſacred Scripture, and the Religion therein revealed. This is evident from the Examples of *Celſus*, *Julian*, *Simplicius*, *Porphyry*, and others who from this Quiver drew their poiſoned Arrows to wound the Prophet *Moſes*; and ſay that he wrote his Account of the Origin of Things in a very fabulous or vulgar Manner: And that he has not herein ſhewed the Wiſdom of a Philoſopher or a Man divinely inſpired. Thus with impure Lips ſome called the Moſaical Archæology an *Egyptian* Tale, others an old Wife's Fable, and others worſe than the *Grecian* Fictions: Suppoſing that the Oeconomy of Things which *Moſes* has given us at the Beginning of the World and Riſe of Nature, to be unworthy of God. Nay, *Philo* himſelf, although a Jew, did not abſtain from Sentences of this Nature; It is a Piece of ruſtic ſimplicity to believe that the World was created in ſix Days. Alſo *Claudius Rutilius*, in his Poems, derides the ſix Days Work, and Reſting on the ſeventh.

Septima quaque Dies turpi damnata veterno,
Tanquam laſſati mollis Imago Dei.
Cetera mendacis deliramenta Cataſtæ
Nec pueros omnes credere poſſe reor. Itin. Lib. 1.

He is here ſpeaking of *Moſes* and his Hiſtory of the ſix Days Creation. *Lucian* or, ſome other not unlike him, in the Dialogue called *Philopatris*, laughs at the Creation of the ſlow-tongued Man, meaning *Moſes*, and ſays that his primogenial (a) Light could neither be perceived

(a) Θεὸς ὑψίστου καὶ ἀκαλαγόστου.

by the Sight, nor the Underſtanding. The (a) *Manichees* alſo ſaid, that they rejected the Books of *Moſes*, becauſe they found many Things there unworthy of God; and among other Things they obſerved concerning the Hiſtory of the ſix Days Creation, that *Moſes* there deſcribes God as Eternally dwelling in Darkneſs; and, that the Darkneſs was made before the Light; and, that God walked by Night upon the Waters which were ſurrounded with Darkneſs (before he made the Light;) and that he deſcribes the ſame God as ſmitten with Admiration at the Proſpect of univerſal Light, and ſo ignorant before of the Nature of Light, that when he firſt had ſeen it he pronounced it Good.

Laſtly, It may not be improper to confirm and conclude all with the Judgement ſome Time ſince given by (b) *Thomas Aquinas*, who in defining this Caſe has determined, That the Opinion of *Auguſtin*, who denies that there were any Intervals, and ſucceſſive Days in the Creation, is more commodious for the Defending the ſacred Scripture from the Attacks of Infidels, than the vulgar Hypotheſis: His Words are theſe: The firſt of theſe Expoſitions, to wit, *Auguſtin*'s is more ſubtile and tending to defend the Scripture from the Deriſion of Infidels: But the ſecond; namely, that which is given by other Saints, is plainer and more agreeable to the literal and ſuperficial Senſe of the Words. Alſo *Celſus*, and *Julian*, among the prophane Authors

(a) Referente Sancto Auguſtino, Lib. 22. contra F. Manich. c. 4.

(b) De Poten. Dei. Queſt. 35. Art. 2.

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before-mentioned, acknowledge a double Interpretation of the Moſaic Account of the Formation of Things; and, that both of them are not preſſed with equal Difficulties: But from that Interpretation which altogether reſts in a literal Senſe, they ſharpen their poiſoned Darts against *Moſes*.

Now, ſince Matters ſtand thus, tell me, I pray you (by our Friendſhip,) Whether a Literal, or Philoſophical Interpreter is the greater Friend to *Moſes*; and, which treats him with the moſt Reſpect: You, who expoſe both him and his Hiſtory to the Deriſion of his Enemies, or I, who defend the Honour of both, and preſerve it ſafe and entire: Nor, do I think, any Thing ought to be admitted into our Expoſitions of the ſacred Oracles, that is unworthy of the moſt high God, or his great Prophet.

And this may ſuffice, to repel the Darts of Heathen Enemies. But, it will be worth our While to conſider a little how many Miſchiefs and Errours this ſuperſtitious Adherence to the literal Text has produced among Chriſtians. I call that ſuperſtitious, which is contrary to the Nature of the Things, and Reaſon it ſelf; pertinaciouſly adheres to Letters and Syllables, and the Grammatical Senſe, nor ſeeks Truth any farther. If you pleaſe, I will put you in Mind of ſome Examples of this Folly, which are well known, and of conſiderable Moment. In the firſt Place, from this Fountain flowed the moſt filthy Errour of the Anthropomorphites: I ſay, moſt filthy, ſince it transforms the great and bleſſed God into a two-legged Being, and makes him like us, with a Mouth, Shoulders, and other Members. And yet this Doctrine, how irrational and abomina-

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ble ſoever, may be defended by moſt plain and expreſs Texts of Scripture: I ſay, it may certainly be defended, unleſs you leave the literal Senſe, and paſs with us into the Tents of Reaſon and ſound Philoſophy. The ſacred Scripture (firſt) aſſerts in General, that Man was made after the Image of God. And farther it attributes human Affections, Properties, and Faculties to God. And laſtly, to conſummate every Part of a firm and compleat Confirmation, it diſtinctly and by Name recites the very Members and Parts of God, which we have in our Body.

Let us conſider a little, if you pleaſe, how that when the other Parts of the World were finiſhed, (a) God ſaid when he came to form Man, *Let us make Man after our Image, according to our Likeneſs*; ſo God created Man after his own Image, in the Image of God created he them. The Words are repeated as it ſhould ſeem to make us more certain concerning the Matter and Senſe; and leſt there ſhould any Ambiguity lie hid in the word Image, it is added, according to our Likeneſs. And laſtly, if there ſtill remains any Scruple concerning the Signification of theſe Words, we ought to obſerve (according to the Rules of Interpretation) the Uſe of the ſame Words or Phraſeology if they recur again in the ſame Author. Now, we find theſe Words again uſed by *Moſes*, (*Gen.* c. v. 3.) where it is ſaid of *Adam*, *That he begat a Son after his own Likeneſs, and in his own Image*; from whence it follows, according to the Nature of the Ex-

(a) Gen. i. 26, 27.

preſſion;

preſſion; that, as *Seth* was the Image of *Adam*, ſo *Adam* was the Image of God. Farther, in the New Teſtament there is the ſame Expreſſion, and it has the ſame Force in the Account of our Saviour's Incarnation; for it is ſaid that he was made (*a*) ἐν ὁμοιώματι ἀνθρώπων, in the Likeneſs of Men, as *Adam* was ſaid to be made ἐν ὁμοιώματι Θεοῦ, in the Likeneſs of God. Therefore as Chriſt aſſumed the true Form of a Man, ſo did *Adam* the true Form of God. So do the Anthropomorphites argue in the firſt Place. And, that the Image of God, in Man, denotes Something external and to be viewed, the Thing it ſelf, and ſeveral other Places of Scripture ſufficiently demonſtrate (*b*).

Secondly, (ſay they) the holy Scripture manifeſtly exhibits to us human Paſſions, Properties, and Faculties in God. Firſt, God is ſaid to have a Soul, and to make Uſe of Speech and Reaſoning like us: Farther he is ſaid to ſleep, and to awake, and alſo to laugh, which is reckoned the diſtinguiſhing Character of a Man. It is ſaid ſometimes that God repented of his Work, and ſometimes was moved with Pity; he is alſo ſaid to be angry, vexed, grieved; he is ſaid to rejoice, and to wonder, to love, and to hate. Farther it is affirmed, that he moved from Place to Place, deſcended and aſcended, and was carried through the Heavens and the Air. Laſtly, he is ſaid to hear, to ſmell, to touch, and to be touched. Theſe Things God is ſaid in the

(*a*) Phil. ii. 7.

(*b*) 1 Cor. vii. 14, & xv. 49. compared with Phil. iii. 21. & John iii. 2.

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ſacred Scripture, to have in common with us and other Bodies.

Thirdly, According to the ſame holy Scripture, the Members and Parts of our Bodies are alſo found in God; There we find Mention made of the Finger, Hand, Arms, and Head of God; as alſo of his Face, Mouth, Lips, and Tongue, together with Eyes, and Ears: Alſo the inward Parts of the Body are taken Notice of, as the Heart, and Bowels; likewiſe the Back Parts of God; and laſtly, his Legs, and Feet, are mentioned. Moreover, God oftentimes appeared to the Prophets and others, and made himſelf viſible in ancient Times: The Angels alſo even to this Time behold his Face. *Stephen* ſaw him in Heaven, and God is ſaid to have walked with *Adam* in Paradiſe. You ſee how many Sorts of Arguments, how many Places of Scripture are brought by the Anthropomorphites, in Vindication of their Cauſe. I know not which way you will turn your ſelf, if you reject Reaſon as an Interpreter. What can be anſwered to ſo many ſacred Teſtimonies? Shall we grant God to be corporeal from the Authority of the Letter: Or deny it from the Authority of Reaſon? For Reaſon will clearly demonſtrate that the Perfections of the divine Nature, or a Being of Infinite Perfection, cannot conſiſt in any Kind of Body: This the beſt Interpreters hold, and defend, and here they fix, and teach, that as often as the Scripture ſpeaks concerning God's having a human Form, or Corporeal Nature, it is κατ' ἀνγκαλάβασιν, by way of Condeſcenſion to impreſs on the Minds of the common People, an Idea of God, though not a true one; till ſuch Time as they become more skilful in ſacred Doc-

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trine, and are capable of forming juſter and more accurate Idea's of the divine Nature. The Vulgar have no Notion of any Subſtance, beſides that which is corporeal; and among corporeal ones, that there is no Form more excellent than the Human. There was therefore a Neceſſity to deſcribe God to the common People, agreeable to this Matter and Form; or elſe, which was worſe to leave them to form a Notion of him, according to their own Fancies. And thus much we think ſufficient to ſay concerning the (a) Anthropomorphites, the Worſhippers of a corporeal Deity, and the literal Senſe of the Scriptures.

And, as they, who too ſervilely adhere to their Senſes, Imaginations, and Words abſurdly underſtood, have erred as to the Form of God; ſo have they likewiſe about the Form of the World, and this Earth: For this Reaſon many of the Chriſtian Fathers would not admit of any Antipodes: or any other Hemiſphere beſides our own; nor did they think that the Earth was a Globe, or of a globular Form, but like an even Table: And they imagined that the Heavens were ſtretched out like a Tent. This ſay they is the Voice of holy Scripture: and what though

(a) The undiſcerning Vulgar cannot ſee how any Thing but a Body can truly and undoubtedly exiſt: And whatſoever is not a Body but an Affection only in the Body, according to their Notion does indeed exiſt, and is a Being, but a more imperfect one than a Body; namely, becauſe a Body is neceſſarily required to its Exiſtence. Now that which is neither a Body nor an Affection in the Body, at firſt view, to a Man's Underſtanding, and eſpecially to his Imagination, ſeems to have no Exiſtence, &c. Maimon. Mor. Nev. Par. 1. cap. 46.

Philo-

Philoſophy, and the Mathematicks loudly proclaim the contrary? We are not to mind Trifles, but depend wholly on the Word of God as our ſacred Anchor.

Nor have the Vulgar only, but alſo Men famous for Learning, and Authority, numbered this Opinion about the Inhabitants of another Hemiſphere among prophane and abſurd Notions. And St. *Auguſtin* was afraid that he muſt have ſought for another Head of human Race beſides *Adam*, if there had been any new Inhabitants, or People (of what Sort he knew not) on the oppoſite Part of the Earth. Farther, they thought this Opinion ſo pernicious to our Faith and Religion that *D.* (a) *Vergilius* was accuſed of in-

(a) *Vergilius* was a Perſon who had made a greater Proficiency in the Mathematicks, and prophane Philoſophy, than the Manners of Chriſtians at that Time could well bear: Being thus accompliſhed, contrary to the Opinion of the Vulgar and *Auguſtin*, *Lactantius*, and others, it happened that he taught (what in our Ages is paſt Diſpute, and known by Experiments) that Men were diſperſed every where round the Earth, and went with their Feet oppoſite to each other: Whence he called them (by a *Greek* Word) Antipodes: now this was taken as if *Vergilius* had affirmed that there was another *World*, and other Men under the Earth, and alſo another Sun and Moon. *Boniface* exclaims againſt theſe Poſitions as impious and repugnant to divine Philoſophy, and reproves *Vergilius* publickly and privately; he earneſtly exhorts him to recant theſe Whimſies, and by his Authority as the Legate of *Germany* gives him a ſtrict Charge, that he ſhould not pollute and corrupt the plain and ſincere Wiſdom of Chriſt with ſuch irrational Imaginations. At laſt the Matter being reported to Pope *Zachary*, he ſent his Commands and Letters to *Virgilius*, a *Germain* Prince, in theſe Words, *Drive Vergilius the Philoſopher (whether he be a Prieſt, ſays he, I know not) from the Temple of God and the Church, his Prieſthood being taken away by a Synod, if he ſtill adheres to ſuch perverſe Doctrine.*

piety

piety and brought into great Trouble by *Boniface*, who at that Time was the Pope's Legate in *Germany*, becauſe he owned or undertook to defend the Notion of there being Antipodes.

But notwithſtanding this Heat of the Divines, and the Pretence of ſacred Authority, Reaſon and the Judgement of a ſound Mind has at length overcome; nor do any in our Days deride the Opinion concerning the Antipodes, or think it contradictory to the ſacred Oracles when properly expounded: Truth is the Daughter of Time, which ſometimes ſhe brings forth at one Struggle, and ſometimes ſhe is long in Labour. New and unaccuſtomed Things, often diſpleaſe at the firſt View; which yet upon ſecond Thoughts, or in the following Age, when Mens Minds are grown cool, ſeem proper and agreeable to Reaſon. This we have experienced as to ſeveral Notions, and I believe ſhall find true as to ſeveral others. But we have ſaid enough concerning the Antipodes. There has been as great a Diſpute between Divines and Mathematicians concerning the Form of the greater World. Divines affirm that the holy Scripture clearly and expreſsly teſtifies (what *Moſes* ſeems to ſuppoſe in his Hiſtory of the ſix Days Creation) that the Sun moves, and that the Earth is at Reſt, as the Centre of the World about which the Machine of the Univerſe and all the Hoſt of Heaven are every Day turning round: It is true, ſay they, the Sun ſtood ſtill in *Joſhua*'s Time; but that was by a Miracle, and contrary to the Order of Nature, as the Shadow went back on the Dial of *Achaz*: But if you conſider the common Order and uſual Courſe of Nature, the Sun is like a Bridegroom coming out of his Chamber, and rejoices as a ſtrong Man to

run

run a Race, his going forth is from the End of the Heavens, and his Circuit unto the Ends of it. So the Prophet ſpeaks. You ſee here the Race of the Sun from the Place where he ſtarts to the Goal, and the Courſe which he every Day performs. But perhaps you will ſay this is a figurative Expreſſion; I acknowledge indeed that it is ſo as to the Similitude of a Bridegroom and a Giant; but unleſs you will grant us the Coming forth and Race of the Sun, you take away the Foundation of the Diſcourſe and Deſign of the Author, which muſt be obſerved in all Compariſons, and even in Parables.

Yet, notwithſtanding theſe and other Places of Scripture, the Philoſophers and Mathematicians affirm, that the Sun is fixed, and that the Earth moves as well daily about its own Axis, as yearly around the Sun; which they argue and ſhew from ſeveral Phenomenons and Motions of the Heavens; from the different Matter of the fixed Stars and Planets, and from their Readineſs or Unaptneſs to move; from the Inſtability of Bodies in Fluids that are whirling round; and from the Laws of Nature, which avoids ſuperfluous Things, and affects the plaineſt and ſhorteſt Methods: And, Laſtly, that the whole Work might appear to be worthy of the Immenſe and moſt Wiſe God.

Theſe, and ſuch like Heads of Argument, they propound to us, which ſo work upon the Mind that has been exerciſed in theſe Sciences, and procure Aſſent, that at preſent there are few who underſtand Aſtronomy, but either openly, or ſecretly, embrace this Hypotheſis of the Earth's Moving. I ſay ſecretly, where a tyrannical Inquiſition reigns; and it is not lawful to aſſert the Truth, even in natural Things, if it diſpleaſes the Eccleſiaſtical

Tribunal. Here Philoſophers are forced to diſſemble their Thoughts and Opinions, or at leaſt to expreſs them obſcurely and doubtfully. But where-ever there is a Liberty of Seeking and Profeſſing the Truth, there Perſons freely come into this Opinion. As to what the holy Scripture ſays concerning the Motion or Courſe of the Sun, impartial Expoſitors eaſily anſwer, that ſuch Forms of ſpeaking are accommodated to human Perceptions and Opinions, which now wiſe Men uſe in their daily Diſcourſe, though they plainly think otherwiſe in their very Hearts: For we muſt ſpeak according to the general Opinions, but think only with a few. It is very obſervable, by many Examples, that the Holy Spirit ſpeaks agreeably to the Dialect of the Sons of Men, and forms and attempers his Style to popular Apprehenſions.

The vulgar Errours and Miſapprehenſions about the Form of God, the Form of the greater World and our Earth, which are derived from a wrong Interpretation of ſacred Scripture, may be as Monitors and Examples, to let us ſee whither a blind Love and Fondneſs for a verbal Interpretation, without conſulting Reaſon, will carry the Incautious and Unſkilful.

Nor ſhall we be leſs miſtaken about the Origine of the World, than the Form of it, if neglecting the Nature of Things, and the Scope of the Author, we confound a parabolical, or popular Hypotheſis, with a mathematical, or philoſophical One; and the Riſe of our earthly World, with the Beginning of the great Univerſe: Or, Laſtly, the Creation of Mankind on this Earth, with the Formation of Angels and Arch-Angels. Farther, the Hiſtory of the Creation informs us, that God was ſix Days in creating the World:

Here if you take a certain Number for an indefinite one, and that six Days, neither more nor less, are expressed, for the sake of the Sabbath, and Sabbatism, perhaps you may not be far from the Prophet's Meaning, without any Contradiction to the Nature of Things, or lessening the Dignity of the Creator: But whoever shall give it a gross and strictly literal Interpretation, will be injurious to both, and, as it were, handles sacred Things with unwashed Hands. But of this we have treated sufficiently elsewhere.

The Letter kills, says the Apostle, but the Spirit makes alive. We may transfer what is said concerning the Law and the Gospel to a literal and spiritual Sense; since the bare and cold Words lead the Followers of them into many Errours. Having already brought many Examples of this, I shall add another monstrous Doctrine, which took its Rise from a literal Errour, and that a most notorious one, not to say infamous, I mean, Transubstantiation, a Scandal to the Christian Faith and Religion: To the Christian Faith did I say? Nay, it is a Reproach and Disgrace to Mankind and the rational Nature. What Nation ever worshipped Gods of Bread? Who did ever, among the Barbarians, acknowledge or adore such a Deity? Formerly the Heathens, out of the same Piece of Wood, made a Bench, or a Priapus; but it is Christians alone, that out of the same Meal make a Cake, or the most high God. But from whence did this Notion proceed? Whence came this Worship? From Nature, or Revelation? From Revelation say they, and repeat to us again, and again, the Words of our Saviour, THIS IS MY BODY? Αὐτὸς ἔφη, He has said it, who is greater than *Moses*. And this shall be to us instead of all Ora-

cles, instead of all Demonstrations; nor are we sollicitous about the Modes of Things, nor shall your Absurdities hinder us; with God all Things are possible, and we ought firmly do believe an omnipotent and faithful God, without Examination, and without Delay.

How will the literal Interpreters answer these Things? Now is their Cause depending. If we take our Saviour's Words in their strict grammatical Signification, they give us this Sense, and unless we look into the Design of the Author, and the Nature of the Thing which he is treating of, the reformed Faith, as to this Particular, will be in Danger. To me, indeed, who always consider the Scope of the Holy Spirit in every Argument, together with the Style of Scripture, and what the Subject Matter will bear, or not admit, there remains no Room for Doubt or Difficulty: But they who, neglecting these Rules, adhere to jejune and dry Words, will not easily confute this infamous Errour. And if you grant that these Rules and Cautions are to be observed in finding out the Truth and the Sense of holy Scripture, in this Place, it will be but just to yield us the same Liberty in other Places, as well in the Writings of *Moses*, as in the New Testament.

I have been the longer in explaining this, most excellent Man, that I might satisfy your second Doubt. Let us now return to the Subject proposed. The Sum of the Matter is this: We may mistake in explaining the sacred Oracles on both Hands, either by too closely adhering to Words and Letters, or by departing from them without just Reason. Now each of these Methods, or Faults in Interpretation, have produced Errours, but the

the Literal, if I miſtake not, has brought forth the more pernicious ones. Not many Ages ſince, you very well know, it was not lawful, through the greateſt Part of the Chriſtian World, to call Bread, Bread, or Wine, Wine: But by Vertue of four Words, pronounced by the Prieſt, the Bread became Fleſh, living Fleſh, truly and properly; and Wine was turned to Blood, vital Blood; The ſame Bodies in the mean Time remaining as before, as to all their Properties, ſo far as Art, Wit, Senſe or Reaſon can diſcern. How do our Eyes, and the reſt of our Senſes, then deceive us? And what does Reaſon avail? if we are deluded in the proper Objects of both, human Nature it ſelf muſt be called in Queſtion; we muſt likewiſe doubt of the Chriſtian Religion, if we may not truſt the Senſes as to the Miracles and Reſurrection of Chriſt; and if there is no depending upon Reaſon, we ſhall queſtion the very Exiſtence of God.

Yet the greater Part of the Chriſtian World, I know not by what Means, were ſo far blinded, that they eſteemed this ἀτόπων ἀτοπώτατον, this ſuperlative Abſurdity, as a venerable and primitive Article of Faith; which ſo much oppreſſed the human Underſtanding, and the whole Force of natural Reaſon, that it could no longer bear the Yoak. But ſince this Errour ſprang from a groſs Expoſition of our Saviour's Words, THIS IS MY BODY, there was an Examination made, whether this Saying of Chriſt's was literal, or figurative: And the Matter being left to impartial Judges, the irreſiſtible Strength of the outward Senſes, and internal Reaſon, at length prevailed. Therefore we cannot but rejoice, that in our reformed Faith, this Scandal is removed from *Chriſtians*, *Jews*, *Mahometans*, and *Heathens*.

Moreover it may be obſerved, that the literal Interpreters, in ſome Places, depart from the Letter, when no Neceſſity from the Subject obliges them: But in others, where it is very urgent, they will allow of no ſuch Liberty; in which Matter they are not righteous Judges. For Example: In the Doctrine concerning the millenary Reign of Chriſt, ſo often deſcribed in the old Prophets, and in the Revelation of St. *John*, they leave the Letter, and fly to Allegories. In like Manner as to the Doctrine of the new Heavens and the new Earth, or the Renovation of the World, celebrated by *Iſaias* the Prophet, and the Apoſtles St. *Paul*, St. *Peter*, and St. *John*; here again they leave the expreſs Words, and ſeek for a Knot in a Bulruſh. This, I ſay, is an unjuſt Practice, when they decide Matters partially, without any certain Rule, according to their own Pleaſure.

But to make an End of this Diſcourſe. We are taught by theſe Examples, that all Things in the holy Scripture are not of a like Strain, nor to be handled in the ſame Manner; and when the literal and rational Interpretation do not agree, we muſt enquire into the Grounds and Reaſons of both, that we may take that which is of the greateſt Weight: And it is better for us, that this Enquiry ſhould be made by Friends, who have a Regard for the ſupreme Authority of the holy Scriptures, and are deſirous that it ſhould, together with our Faith, remain firm and uninjured; than from our Enemies, who are ſeeking by theſe Machines to overthrow both. We ſift to the utmoſt the Opinions and Religion of Foreigners, and if we find any Abſurdities, we confute and deride them. But it concerns me much more, to ſee that the Religion which I profeſs be true, than to

prove that of others false; and that my own is free from Absurdities, rather than to find any other abounding with them. But if we make no Examination, nor form no Judgement in the Case, the former and the latter are equally true; as all Things are of the same Colour without Light.

Nor does the Christian Religion shun Examination: We are not to worship an unknown God; nor is our Faith to be unreasonable. Try all Things, says the Apostle (*a*), hold fast that which is Good, and (*b*), Whatsoever Things are true, whatsoever Things are honourable, and worthy of God and Men, these, O Christians, ye should think upon, as the same Apostle exhorts you. Lastly, he prays God that his *Philippians* might abound in Knowledge, and in Judgement, and might approve those Things which were Excellent, as well in Doctrine as Practice. The Counsels and Admonitions of the Fathers upon this Head, are very remarkable. *Justin Martyr*, in his Apology for the Christians, has these Words (*c*), They who are truly Pious and Philosophers, only esteem and love Truth. Reason dictates that we should not regard the Opinions of the Ancients if erroneous, but continue to differ from them.

Theodoret also speaks excellently to the same Purpose (*d*): It is the peculiar Property of wise Men

(*a*) 1 Thess. v. 21.

(*b*) Phil. iv. 8.

(*c*) Τὰς κατ' ἀλήθειαν εὐσεβεῖς καὶ φιλοσόφους μόνον τιμᾶν καὶ σέβεσθαι ὁ λόγος ὑπαγορεύει παραιτουμένους δόξας παλαιὰς ἐξακολουθεῖν ἂν φαῦλαι ὦσι.

(*d*) Ἀνδρὸς σωφρονοῦντος ἴδιον, μὴ προλήψει συλλύειν μηδὲ ἔθεσι προσδιδόναι παλαιοῖς, ἀλλὰ ζητεῖν τἀληθὲς, καὶ τὸ χρήσιμον παραλαμβάνειν συλλογιζόμενον.

that they will not be inſlaved to any preconceived Opinions, nor bound to their Fathers Cuſtoms, but will ſeek out the Truth, and every where collect what is profitable.

If we follow theſe Precepts, and Counſels, we need not be afraid of Atheiſts or Infidels. Thoſe Structures which are built on a firm Foundation, fear not the Storm; but thoſe which are built on the Sand ſhake with every blaſt of Wind, if they do not fall. Beſides, I cannot but further let you know, that the Number of ſuch wicked Men and Enemies of Religion, is much increaſed, and their Boldneſs ſtrengthened by unskilful crude and inſipid Interpretations of ſacred Scripture; ſuch as no ſound Mind can digeſt; and, upon the Account of which they unadviſely reject others which are Beautiful and Excellent, becauſe they are found in Company with them. But, I proceed. In the third Place you object, that ſome Places which we have figuratively interpreted in the Moſaic Hiſtory, are cited elſewhere in the ſacred Scriptures and in the New Teſtament: And that according to the Letter, and without any Signification of a ſecret Meaning. I do not deny it. So the Apoſtle ſays (*a*), the Serpent deceived Eve by his Subtilty. The Author of the Epiſtle to the (*b*) *Hebrews* ſeems to look back to the primitive and adamitical Sabbath. The *Pſalmiſt* ſpeaks of Waters above the Heavens (*c*). And there are many other Repetitions and Alluſions to thoſe Things which are mentioned by *Moſes*, in the Beginning of *Geneſis*. But what can you prove from hence, moſt ex-

(*a*) 2 Cor. xi. 13. (*b*) Chap. iv. 4. (*c*) Pſalm cxlviii. 4.

cellent

cellent Man, he that recites the Words of another Author by a bare Repetition, changes nothing in the Senſe whether it be literal or parabolical. Suppoſe the Apoſtle had any where occaſionally quoted any Thing from our Saviour's Parables; ſuppoſe, if you pleaſe, from that concerning *Lazarus*, and the Rich Man; and had repeated the Words of Chriſt, the Rich Man in Hell when he was in Torment ſaw (*a*) *Abraham* afar off, and *Lazarus* in his Boſom; and he cried and ſaid, *Father* Abraham *have pity on me, and ſend* Lazarus *that he may dip the Tip of his Finger in Water, and cool my Tongue: For I am tormented in this Flame:* Will any Man in his Senſes think to prove from hence that *Lazarus* had Fingers, or that the Rich Man had a Tongue in Hell? Or will he ſay that Chriſt's Words are not Parabolical, becauſe we read them repeated in a literal Form by ſome ſacred Author. In like manner as to the Examples juſt now mentioned, when the Apoſtle cites the Moſaical Parable concerning the Serpent who talked with Eve and deceived her, without adding any Interpretation; this will by no means prove that *Moſes* did not ſpeak parabolically; unleſs you would prove alſo by the ſame Argument that the Devil was not preſent at that Affair, for the Apoſtle makes no mention of him, neither indeed does *Moſes* himſelf. Laſtly, Chriſt himſelf cites the Words of the Prophet *Iſaiah* concerning Hell (*b*), where the Worm dieth not, and the Fire is not quenched. Theſe Words, I ſay, are repeated by (*c*) Chriſt, without any

(*a*) Luke xvi. 23, 24. (*b*) Chap. lxvi. 24. (*c*) Mark ix. 44.

Explica-

Explication, and yet we do not therefore believe that there are little Worms in Hell. It may be alſo that thoſe Things which were repreſented in a Viſion, are ſometimes recited Hiſtorically, as if they had really been done in open Day. You will never perſuade me that the Prophet *Hoſea* ever took a Harlot to be his Wife or Concubine, and that by the Command of God (*a*). St. *Paul* ſays, *Know ye not that your Bodies are the Members of Chriſt?* Shall I then take the Members of Chriſt, and make them the Members of a Harlot? God forbid, (*b*) *&c.* Therefore I interpret the Words in *Hoſea* ſymbolically, or as done in a Viſion, though related barely, and without Explication; ſuch Commands would well enough become laſcivious *Jupiter* and *Mars*, but not the holy Deity of *Iſrael*, and Chriſtians.

Farther the Prophet *Ezekiel* is ſaid to have lain on his left Side three hundred and ninety Days to view a certain Tile, on which was pourtrayed the City of *Jeruſalem*: And afterwards forty Days on his right Side before the ſame little piece of burnt Earth (*c*). All theſe Things are affirmed in the Prophetical Writings, and many other Things; concerning the Eating of the Roll (*d*); about the Shaving of the Hair and diſpoſing of it almoſt after the Manner of Magicians in their Ceremonies (*e*); and concerning digging through his Houſe with his own Hands (*f*); and carrying his Houſehold Stuff upon his Shoulders. Why ſhould I mention *Jeremiah*'s Girdle, and his repeated Journey to *Euphrates* (*g*)? Or the Cup which he received of God, to cauſe all

(*a*) Hoſea i. & iii. (*b*) 1 Cor. vi. 15. (*c*) Chap. iv. (*d*) Chap. iii. (*e*) Chap. v. (*f*) Chap. xii. (*g*) Chap. xiii.

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the Nations to drink thereof (*a*). He is alſo ſaid to have carried Yokes into diverſe Countries, and to have put them on the Necks of Kings (*b*). Theſe and ſuch like Prophetical Actions which appear neither handſome nor probable were I believe only exhibited in a Prophetical viſion, to repreſent to them by theſe Symbols (*c*) the approaching Fate, both of the Heathens and Jews.

Nor do I think we ought to judge otherwiſe of God's Dialogues with *Satan*, which ſometimes we find mentioned in ſacred Hiſtory. The Diſcourſe to *Satan*, together with *Joſhua* the high Prieſt, is a well known Inſtance (*d*), which Reaſon perſuades us was either done in a Viſion, or not at all; but exhibited and related by the Prophet by a Theatrical Proſopopeia, as though it had been done to denote the Providence of God, and his protection of the Church.

But moſt Remarkable is the Hiſtory of the Prophet *Micah*, and that Diſcourſe and Conſultation of God with his Angels, as well Evil as Good, concerning the Deceiving of King *Ahab*:

(*a*) Chap. xxv. 15.

(*b*) Chap. xxvii.

(*c*) For be it that God ſhould cauſe his Prophets to be like Fools, or drunken Men, or ſhould command them to do the Actions of Fools, or furious Men: Beſides, that laſt Precept (concerning Shaving of the Beard and Hair) was contrary to the Law: For *Ezekiel* was a great Prieſt, and ſo obliged to obſerve thoſe two negative Precepts about the not cutting of the Corner of the Head and Beard; conſequently this was not done but in a Viſion. Maimon. More. Nev. Par. 2. Cap. 46. He afterwards adds, They who are not endued with ſo good a Judgement underſtand all theſe Things, as if the Prophet had told what was enjoyned him and actually performed. Read if you pleaſe the whole Chapter.

(*d*) Zecharjah iii. 1, 2, 3.

Where

Where when God asked who among all thoſe who ſtood round him would deceive King *Ahab*? One Evil Angel offered himſelf, and received a Commiſſion to do it. Moreover the Lord enquired of that Spirit by what Means or Art he would deceive *Ahab*? He anſwered I will inſpire his Prophets with Lies, like as with Poyſon; Go ſays God and do as thou haſt ſaid. This is the Sum of the Matter, but leſt I ſhould Miſtake in reciting it, hear the very Words of the Prophet (*a*). *I ſaw the Lord ſitting upon his Throne, and all the Hoſt of Heaven ſtanding by him, on his Right-Hand and on his Left. And the Lord ſaid, who will perſuade* Ahab *that he may go up and fall at* Ramoth Gilead? *And one ſaid on this Manner, and another ſaid on that Manner: and there came forth a Spirit and ſtood before the Lord, and ſaid I will perſuade him. And the Lord ſaid unto him wherewith? And he ſaid I will go forth, and I will be a lying Spirit in the Mouth of all his Prophets. And he ſaid thou ſhalt perſuade him and prevail alſo: Go forth and do ſo.* You ſee Things are thus according to the Letter and Hiſtorical Narration. But will any one preſume to ſay that theſe Things were really and literally tranſacted? That God held a Conſultation with his Angels both Evil and Good, concerning deceiving and ſeducing *Ahab*; and that the Advice of a certain Evil Spirit was preferred to the Reſt: And was acceptable to God, and confirmed by the Event. I believe all will acknowledge that theſe Things were not tranſacted, but in a Viſion, or were propoſed without any Viſion by the Prophet, to ſignify the Event, and Counſel of God concerning King *Ahab*.

Hence it ſufficiently appears how cautiouſly

(*a*) 1 Kings xxii. 19, 20, 21, 22.

many

many of the Prophetical Actions are to be Interpreted, as likewiſe the Diſcourſes which God is ſaid to have held in the holy Scriptures. To theſe we ſhall add only one Example more, becauſe it ſeems to come nearer to the Nature of our Argument, about thoſe Dialogues which *Moſes* has given us in the third Chapter of *Geneſis*. It is that celebrated Aſſembly and Colloquy of God, and of the Sons of God, and the Devil which occurs in the Beginning of the Book of *Job*, and is Hiſtorically related in the following Words: *Now there was a Day when the Sons of God came to preſent themſelves before the Lord, and Satan came alſo among them: And the Lord ſaid unto Satan whence comeſt Thou? And Satan anſwered the Lord, From going too and fro in the Earth, and from walking up and down in it. And the Lord ſaid unto Satan haſt thou conſidered my Servant Job*, &c. with many other Things which follow in that Dialogue (*a*). It is now enquired after what Manner theſe Things are written, and how they are to be underſtood? You ſee the whole Affair is related Hiſtorically, and as a Thing really tranſacted, no leſs than the Moſaic Narration in his Dialogue between Eve and the Serpent; or in the other between God, our firſt Parents, and the Serpent: Nor does it ſeem leſs incongruous for the Woman and the Serpent to diſcourſe together, than for God to hold a Dialogue with an evil Spirit, as we find it related in *Job*. Now the beſt Interpreters are of Opinion that this Place in *Job* ought to be expounded parabolically. And why alſo ſhould not the other Dialogue of *Moſes*? But let us hear what Commentators ſay as to this Paſſage in *Job*.

(*a*) Mor. Nov. Par. 3. c. 22.

Moſes

Moses Maimonides although he was dubious whether *Job* was a real Person: Yet he says according to either Opinion, whether he was or was not, it is certain that those Things which are recorded in the Beginning of that Book concerning the Dialogue between God and Satan, and concerning *Job*'s being delivered into his Hands, are Parabolical.

And our Expositors go the same Way. *Mercer* upon the Place speaking concerning this Assembly of Angels, and the Discourse of God, says not that these were grosly transacted according to the Letter, but the Scripture was willing to accommodate it self to our Dulness, and Apprehension, *&c.* and many other Expressions he has to the same purpose. And *Grotius* upon the Place informs us, that the Decrees of God, the Ministry of good Angels, and the Plots of evil Ones, are wont to be represented after the Manner of the Decrees or Counsels of Kings. And other Interpreters also follow this Rule, and very justly tell us, that these Things are spoken by way of Imitation of humane Transactions. The Affair was not transacted, says (*a*) one, as it is here told, but it is only a Prosopopeia or Supposition by which the Truth is understood. He shews says another (*b*) by this Prosopopeia or Imitation of humane Affairs, that all these Things were done by the just and wise Counsel of God.

You see here that Interpreters make no scruple of taking Facts parabolically and figuratively, or at least those Things which are Historically related as Facts: Nor ought any Man to be blamed for departing from the Words, where a literal Interpretation would injure the divine Ma-

(*a*) Mariana in Schol. (*b*) Sculletus.

jesty,

jesty, or be contrary to the Nature of Things. We are first of all to consider, when we are interpreting the sacred Writings, what the Thing signified is; and then in what Manner it is revealed: For the Manner of signifying varies according to the Custom of the Age and Nation; and according to the Capacity and Genius of the People. Neither are these the same every where, in every Age and Dispensation. Now omniscious Providence knowing all these Things, accommodates it self to the various Orders of humane Things, in order to moderate the universal Government of the World: Which we miserable Creatures little comprehend or observe. Moreover since the Diction of holy Scripture is so figurate and the Style mixed, it requires no small Judgement to distinguish in all places what Form of speaking and Kind of Expression the Holy Ghost makes use of. St. (a) PETER speaking concerning BALAAM's Ass, says, The dumb Ass speaking with Man's Voice, forbad the Madness of the Prophet. But the (b) Jews say that this was all done in a Prophetical Vision: Nor, do they believe that an impure Beast could bellow out humane Words from his hoarse Throat; and reason besides, and complain to his Master that he had injured him. These Things I leave to your Meditation: I must needs say that I do not remember that it is any where recorded in holy Scripture that Beasts really spake: And what the Apostle advises us to regard in discharging our respective Duties, the same I think ought to be observed in the handling of the sacred Writings. Let all Things be done decently and in Order.

Moreover, the Apostles do not always use an Ex-

(a) 2 Epist. ii. 16. (b) Maimon. Mor. Nev. Par. 2. c. 4.

actness,

aſſneſs, in citing and applying the Words of *Moſes*, and the Prophets of the Old Teſtament: for ſometimes (to paſs by other Methods) they give thoſe Things an Allegorical turn for the Uſe of People, which in the Hiſtory or Prophetical Text, have no Mark of figurative Speech: And others they take in a literal Senſe, without taking any Notice of the interiour Meaning, which Reaſon perſuades us the Author chiefly propoſed. But if I ſhould enter into this Argument concerning the Style of holy Scripture, I ſhould ſoon exceed the Bounds of an Epiſtle, and perhaps treſpaſs alſo on your Patience. I therefore haſten to a Cloſe.

You bring a fourth Objection againſt me: But good Sir, to what purpoſe do you bring more Objections? Since as yet you have not anſwered thoſe Arguments which againſt my Inclination oblige me to continue in an Opinion contrary to yours: Do but take away theſe Obſtacles, and there will be no need of any Machines to draw me to your Side. I am driven away from the common Opinion, I do not leap from it: I ſay, I am driven away, and frighted becauſe of the Precipices and unpaſſable Ways: I ſuppoſe you take my Meaning. In vain as I obſerved juſt now do you multiply Objections; one Thing is neceſſary: Only ſhew that the Hiſtory of the Six Days Creation in a literal Senſe is conſiſtent with the Nature of God and Things, nothing further is required, with both my Arms I will embrace ſuch an Explication.

But till you have healed this Wound, it is vain to ſeek for a Remedy elſewhere by which you will but run into a new Diſaſter. Strike off theſe Bonds, and looſe me from theſe Chains, and I will chearfully go along with you in the ſame Way. Farewell, excellent Man, and I deſire that you would be mindful of your Friend who has the greateſt Reſpect for you.

FINIS.

THE Heathen Notions

CHAP. I.

Concerning The STATE of the DEAD *.

IT has ever been the general Opinion of all Nations, even of the most Barbarous, That MAN does not *Die intirely*, but that his *better Part* subsists after the Dissolution and Annihilation of the *Body*. But this universal Persuasion of the *Soul's Immortality* does not in the least abrogate the Uncertainty of, *1st*, What becomes of *it* after having relinquished the *Body*; *2dly*, Where *it then* takes up *its* Station; *3dly*, How it can keep *a Correspondence* with the *Living*; And, *4thly*, Upon what Motives the Ceremonial Rites, appropriated to *it*, were at first instituted.

* This curious Tract was published by Monsieur Simon, among the *Transactions* of the *French* Academy of Sciences, under this Title, DISSERTATION *sur les* LEMURES.

It was Translated into *English* by Mr. JOSEPH MORGAN (Author of MAHOMETISM *Explained*) and first Printed in the Year 1723.

It is upon theſe *Four Heads* that I propoſe to explain the Opinions of the *Ancient Romans*, whoſe Theology, in this reſpect, was not at all different from that of the *Greeks* and *Egyptians*; who, it is well known, have borrowed their moſt eſſential Doctrines, both in Religion and Manners, from the *Hebrews*.

CHAP. I.

Of the State *of* Souls, *after* Separation *from the* Body.

THE *Romans*, according to *Ovid* and *Apuleius*, gave the general Name of LEMURES to all *Departed Souls*.

——*Lemures animas dixere ſilentium.*

Ovid. Faſt. Lib. 5.

Yet they were diſtinguiſhed under *Two* different Species; the One, harmleſs and benevolent, who innocently, and with Pleaſure, took up their Abodes in Dwelling-Houſes, and were called LARES, or *Houſhold-Gods*; the Others, troubleſome and miſchievous, who returned from their Graves only to make Diſturbances, and to commit Outrages; and theſe were called by the Name of LARVÆ, or *Spectres*.

It was the Opinion, That the firſt, were the *Souls* of their Anceſtors, who having paſſed their Lives in Probity and Juſtice, with Regard to the Good of their reſpective Families, and had wholly applied themſelves, in their Life-time, to regulate them

them with Prudence and good OEconomy, ſtill retained, *after Death*, an affectionate Tenderneſs for the ſame: And this was the Motive that induced them to continue in their own Houſes, and to perſevere in the Care of their Poſterity, among whom their whole Buſineſs was to cultivate and maintain an amicable Underſtanding, and a ſtrict Decorum; ever doing them all the good Turns, and procuring them all the Advantages, that poſſibly lay in their Power, and averting and obſtructing all the Miſchief and Misfortunes that were likely to happen to them: After the ſame Manner, ſays *Plutarch*, as the ATHLETÆ (or Champions at *Wreſtling*) who, when, by Reaſon of their advanced Years, they had obtained Leave to retire (and to be exempted from publickly exerting their Strength) ſtill retained a Love and Inclination which was not, for their former Profeſſion, thereby, in any wiſe diminiſhed; but on the contrary, they took great Delight to ſee the Performances of thoſe who had been their Pupils, and had received the Rudiments of their Skill from them: They were proud to ſee them purſue the ſame Tracts they had formerly taken themſelves, and would with Pleaſure endeavour to improve and ſupport them with their Advice and judicious Harangues, if thoſe young Beginners would receive the ſame with Thankfulneſs and Acknowledgment. Of this *Sort* was *that Ghoſt*, whom *Plautus* introduces in the *Prologue* to one of his *Comedies*, where *he* teſtifies the Affection *he* bore to the *Daughter* of the Houſe, wherein *he* had, for many Years, taken up his Reſidence; ſignifying *his* Reſolution, that, in Conſideration of her Piety and other Merits, *he* thought of procuring her an advantagious and happy Match, by the Diſcovery of a Treaſure, which was committed to *his* Care,

and which *he* would never reveal either to her *Father*, or *Grand-father*, by whom *he* had been, ſome way or other, diſobliged.

The other Species of the LEMURES, or *Spirits*, to whom that Denomination ſeems to be *particularly* applicable, rather inſpire us with Terror than with Reſpect, by the Diſorders they occaſion in thoſe Places which they take a Fancy to viſit: They are generally taken for *Evil-Spirits*, and are ſuppoſed to be the Souls of ill-inclin'd and vicious People, who, as an Expiation of their paſt Sins, have been condemned to lead a wandering vagabond *Life* after *Death*, as having no fixed Abode, where they may enjoy the leaſt *Repoſe*. This unhappy State, joined to their own natural Malignity, incites and diſpoſes them to torment, and to be offenſive to the Living; and the *Gods*, as it is reported, give them an abſolute Power over the Wicked, as it were, in the Quality of Miniſters, or Executioners of their *Juſtice*; but they are not permitted to attempt upon the Lives, or otherwiſe to injure the Perſons of the *Good*: All the Harm which they can do them, is, by fantaſtical Apparitions, to terrify and frighten thoſe, who ſee them; for which Reaſon they are called *Spectres* and *Phantomes*.

As it is very common to confound the *Unfortunate* with the *Guilty*, ſo thoſe, whoſe Deaths come by violent Means, and who have been deprived of the Honour of Burial (which is a requiſite Paſsport in order to enjoy a ſettled Manſion in the other World) are generally included in this Number. So, it is ſaid, That their *Manes*, reſtleſs and unquiet, having been forcibly obliged to quit this Life, hover up and down about the *Body*, appearing under frightful and terrible Forms, making hideous Noiſes,

ſes, and are never Quiet, till the laſt Duties, of a decent Interment, have been performed.

Suetonius gives us a Paſſage looked upon as authentick, That, after the Death of *Caligula*, the Guards of the Palace, where he had been Aſſaſſinated, were diſturbed every Night with *Spectres* and *Apparitions*, and were never at Reſt, till ſuch time as his *Siſters*, returning from Exile, had celebrated his Funeral Obſequies. 'Twas upon the Foundation of this vulgar Tradition, that the *Serving-Man* in *Plautus*, whoſe Maſter's Houſe was haunted by *Spirits*, aſſured him, that ſome Body muſt needs have been formerly murdered in that Houſe.

Though theſe ridiculous Fables are laughed at by Men of Senſe; yet they have been ſometimes affirmed with ſo many particular Circumſtances, and with ſuch very poſitive Atteſtations, that ſeveral Perſons, in other Reſpects, of ſingular Judgment and Parts, have been puzzled what to think or conclude. This is what *Pliny* the younger frankly acknowledges to have been his own Caſe, in Relation to a very extraordinary *Apparition*, concerning which he conſulted one of his intimate Friends *. The Story has, ſince his Days, been ſeveral Times publiſhed: It runs thus; there was a certain Houſe at *Athens*, that had the Fame of being haunted by *Spirits*; the Philoſopher *Artemidorus*, inticed by the low Price at which it was offered him, took it, and went to live there, with the Deſign of making Proof of this Matter; and whether the Report was true or not; at Night, as he was intent on his Study, he heard a great Noiſe of the Rattling of Chains,

* *See his 27th Epiſtle, Book VII. To Sura.*

and, at laſt, ſaw an old Man, of a very frightful Aſpect, coming towards him; he riſes up, the *Spectre* makes away, beckoning to him with his Hand to follow; he obeys, and follows it into the Yard, where the Appatition vaniſhes. He took exact Notice of the Place, and the next Day informed the Magiſtrates of all, who, upon ordering that Place to be dug up, found the Skeleton of a Man bound in Chains; they cauſed it to be ſolemnly and decently buried, after which the Houſe was perfectly quiet, and the Philoſopher made good Profit of his cheap Bargain.

Such *Spirits* as theſe, who demanded nothing, but that the Bones, to which they had once belonged, ſhould be decently interred, were eaſy to be ſatisfied: But *thoſe* who were for tearing to Pieces with their Nails their Murderers, were much more difficult to be appeaſed: In this, and in unmercifully perſecuting thoſe who had been the Cauſe of their Death, according to *Horace*, conſiſted the chief Power of the *Dii Manes*, or the *departed Souls*; and it was after this Manner that the unfortunate *Dido* pretended to take Vengeance upon her perfidious Lover.

This Diſtinction of *Spirits*, one *Species* whereof was looked upon to be benevolent Deities, and the other to be pernicious *Demons*, was conformable to the Syſtem of *Pythagoras* and *Plato*, which was followed by the moſt able and learned among the *Romans*; according to which Syſtem, the *Souls* of the *Juſt*, being once, for Eternity, diſengaged from the Bonds of the periſhable Fleſh, and having been purified from the Spots they had contracted by their Communication with the Senſuality incident to that Fleſh,

they take their Flight up to the Manſions of the *Bleſſed*, where they enjoy a perfect bliſsful Tranquility, in Company of the Deities of an *inferiour Rank*, or *happy Demons*, being transformed in their Nature, and even capable, through a moſt refined Virtue, of aſcendings in Proceſs of Time, ſtill higher, till they arrive to the Perfection of the cœleſtial and immortal Gods themſelves: Whereas thoſe *Souls*, which have been guilty of enormous Sins, remain conſtantly upon the Earth, without the Power of mounting upwards, as being forcibly attracted towards the ſame, by the Weight of their Sins; and ſo are to continue, until, after divers different Revolutions, they ſhall have ſufficiently expiated the Crimes of which they had been guilty.

Theſe were the Opinions of the *Ancient Romans* concerning *Souls* after *Separation* from the *Fleſh*, which they figured in their Imaginations as light volatile *Shadows*, retaining the *Forms* of thoſe *Bodies* they had *quitted*, vaniſhing and diſſipating themſelves, like a Dream, whenever any one endeavoured to graſp or take hold of them, yet nevertheleſs ſenſible of the Impreſſions of ſome certain Things, feeding upon and ſatisfying, or ſeeming to feed upon and ſatisfy themſelves with Perfumes, and the Blood of Victims, and fearful of a Sword's Point, though it could not do them any Harm.

CHAP. II.

Of the Habitation *of* Souls *after* Death.

AS to what relates to the *Station* allotted by the great Author of Nature for the ordinary Reſidence of *departed Souls*, which is the *ſecond Queſtion* we are to examine, the Opinions were various and irregular. For notwithſtanding it was more than ſuppoſed, that the *Spirits* of the *Good* took Delight in frequenting the Habitations where they had paſſed their Lives, and that the *unhappy Souls* were, for the generality, wandering, or hovering about the *Sepulchres* where their Bodies *lay inhumed*; yet it was well known, that thoſe Places were not their proper *Abodes*. The general Name of *the Elyſian Fields* was given to the *Reſidence* of *happy Spirits*, which *Place* was deſcribed as a *Station* of *Repoſe*, and was exquiſitely delicious. The *Platoniſts* placed it in the upper Region of the Air, below the Moon, and ſome would have this bliſsful Manſion to be even within that Planet, where were likewiſe the *Fields* of *Hecate*; and as for the *Souls* of the *Wicked*, they aſſigned them for their Portion, the Mortification of being obliged to roam about, reſtleſs and unfixed, in our inferiour Region of more groſs and unpurified Air. It was the vulgar Notion, that all *Souls*, without Exception, when they had once quitted the Body, deſcended into *Hell*: The very *Heroes* and *Demi-Gods* themſelves were forced to ſubmit to that Law, which was impoſed

poſed upon all Mankind in general; and their *Image*, *Reſemblance*, or *Shadow*, was detained and confined there, whilſt the *Soul* or *Spirit*, being pure and diſengaged from whatſoever periſhable Matter had belonged thereunto, during *human Life*, took its Flight up to Heaven, where it enjoyed the Pleaſures and Grandeur attending the *State* of *Immortality*. What they called by the Name of *Infernum*, or HELL, was a Place which they had figured to be ſituated in the *Center* of the *Earth*, though the Word Ἅιδης (*Hades*) which the *Greeks* made Uſe of to expreſs the ſame, in reality, ſignifies nothing but an *obſcure*, *dark*, and *inviſible Place*.

Cicero deduces the vulgar Notions of HELL from, and applies it to, the ancient Cuſtom of interring *dead Bodies*, which gave Riſe to the Opinion, that the *Earth* was Man's laſt *Receptacle* of *Abode*; and from hence it was concluded, that thoſe *Bodies*, which were *inhumed*, went to paſs a *new Life* under *Ground*: Upon the Foundation of this Idea, they eſtabliſhed a vaſt Empire, divided into two Kingdoms, but of very different Kinds; the *One* abounding with Joy and Delights, where the *Good* were to live in Eternal Tranquility and undiſturbed Repoſe, and the *Other*, full of Anguiſh and Horror, allotted for the Habitation of the *Wicked*.

The *Poets* finding this Subject fit for their Turn, and proper for them to exerciſe their Talents upon, and to embelliſh with Fictions of their own, invented many very pathetick Deſcriptions thereof, and with the ſame Exactneſs and Particularity, as if they themſelves had kept thoſe HEROES Company in the Voyages they made them take to thoſe lower Regions. In order to excite *Terror*, in their

Theatrical

Theatrical Performances, they made the *Dead* to come out of HELL, from below, and introduced them upon the *Stage*. These Spectacles, these Scenes and Objects, making an Impression upon the Minds of the Audience (especially those of the weaker Sex, and of the Children who were present) gave Authority to the Belief of the *Reality* of *Apparitions* of *Spectres*, and such like *Phantomes*: This is the ordinary Effect of an Imagination *disturbed*, or *prepossessed* with *Grief* or *Horror*, at the Sight of any *moving* or *frightful* Object; which is one of the Points I have undertaken to discuss.

CHAP. III.

Of APPARITIONS *of the* DEAD.

THE Chaos, which divides this World from the other, seems to be not altogether so insuperable, as entirely to break off all Manner of Communication between the *Living* and the *Dead*, or to prevent the *subtle* and *immaterial* Spirits from penetrating through all its Recesses, and visiting the Earth by some *bye* and unknown Paths. Nay, there was certain Places, as the Cave of *Trophonius*, the Gulph of *Cape Tenarus*, and the Lakes of *Avernus* and *Acheron*, which were imagined to be the Avenues or Inlets, into the great Roads, which led directly to the Gates of HELL.

Little regard was shewn to the Objections started by those, who, being less credulous than the Generality, could not easily comprehend, how *Spirits*, deprived of all the Organs of Sense, should *speak*, *act*, and be *understood*: But they had taken Care to

support

ſupport that Point, by the Suppoſition, that the *Aerial-Body*, which they conceived the *Soul* to be re-inveſted with, and which, according to *Pythagoras*, ſerved for its inmoſt Cover or Cruſt, when it was united with the mortal Body, had Members, Organs, *&c.* equivalent to the other. It is one of the ordinary Illuſions of the Imagination, to repreſent *Spirits* under the Form and Shape of *Bodies*.

The ſtrict Confinement of the *Manes*, or *departed Souls*, to thoſe Abodes, which *Providence* or *Fate* had aſſigned for them, ſeemed to be no Manner of Obſtacle, whereby to exclude them from the Privilege of paſſing beyond the Boundaries of the Infernal Regions; or coming out of *Hell*, provided they did ſo at convenient and ſeaſonable Times, and with the Permiſſion of thoſe Gods, at whoſe Diſpoſal, and under whoſe Subjection, they were; ſuch as *Pluto*, otherwiſe called *Summanus*, which is, as it were, the Sovereign of the *Dii Manes*. It was upon this Foundation, that a certain ancient Epitaph, ſtill to be ſeen at *Rome*, was compoſed; wherein, a young Widow, o'erwhelmed with Grief, and inconſolable for the Loſs of her Husband, addreſſes her Vows to the *Dii Manes*, and earneſtly, and, as a mighty Favour, implores them to permit her dear Spouſe to viſit her every Night, till ſhe ſhould be re-united to him, for ever, in the next Life.

It is well known, that it was one of *Mercury*'s Functions to re-conduct the Ghoſts from *Hell*, as it was likewiſe to conduct them thither. But the general Perſuaſion was, not only, that the *Bleſſed*, as well as *unhappy Souls*, had Liberty to return to the World at their own Option, and without a Conductor; that they could appear in Dreams, and make themſelves viſible under whatever Forms they

they pleaſed: Nor was there the leaſt Diſpute or Doubt ever ſtarted concerning even the Power of thoſe Magicians, who vaunted, that at any Time, they could compel all *departed Souls* to leave their dark Manſions, whenever they had a Mind to conſult, or to make uſe of them in their Enchantments. The Story of *Samuel*'s Ghoſt, invoked and raiſed up by the *Witch of Endor*, is a ſufficient Proof of the Antiquity of this Opinion, which was in Vogue among the *Hebrews*, as well as among the People of other Nations. Invocations of this Nature being troubleſome to *bleſſed Spirits*, and diſturbing their Repoſe; it was thought, that no Vows more favourable to them, or more acceptable could be made, than that they might be exempted and delivered from the Power thereof. This is what was meant by thoſe formal Words engraven upon Tomb-ſtones, *viz. Sit tibi terra levis*, (*May the Earth lie light upon Thee:*) For it was ſuppoſed, that the Magicians, by the Force of their Charms, made it *heavy*, and oppreſſed the Ghoſts of the Dead, hindering them from having the Power to penetrate through it, and to come Abroad, during the Night-time, to take the Air in this World; all which they did with the View, that, by thus vexing and moleſting them, they might be obliged to anſwer their Queſtions, and to obey their Injunctions.

CHAP.

CHAP. IV.

Of the peculiar Worſhip, or Ceremonies, appropriated to the Manes *of the Dead, with the Motives to the Original Inſtitution thereof.*

IT remains now to make ſome Enquiry into the Original of the Worſhip, as well Private as Publick, which was paid to the *Manes* of the Dead, and the Ceremonies uſed at the Feſtivals called *Lemuralia*, inſtituted in Honour of them.

There was ſcarce a Houſe of any Note, in the Porch whereof there was not an Altar conſecrated to the *Dii Lares*, or HOUSHOLD-GODS, who were thought to be the Souls of their Anceſtors, as we have already obſerved. The ceremonial Honours particularly paid them, by all the Family, upon thoſe Altars, had their Riſe, according to *Macrobius* and *Servius*, from the ancient Practice of Interring the Dead in, or very near, their Habitations; which Cuſtom ſubſiſted much longer among the *Egyptians*, who had far greater Conveniencies, and knew much better how to embalm and preſerve *dead Bodies*, than the People of any other Nation: For being obliged, by the Incommodiouſneſs they received from the Stench, to remove them to more diſtant Places, they ſtill continued to render the accuſtomed Rites and Ceremonies to their Repreſentations; and, the Remembrance of their Worth, and the Obligations they had to them, keeping the Credulity of their Deſcendants warm, was the Occaſion of making Addreſſes to their *Manes*, as to Deities favourable and propitious, who

who were always readily inclined to give Ear to thoſe Vows and Invocations.

This, in all Probability, was one of the chief and original Inducements to Idolatry; and there is good Reaſon to conjecture, that *Laban's* GODS, which were ſtolen from him by his Daughter *Rachel*, were no other than the Effigies or Images of his Fore-Fathers, which he honoured with ſome particular Worſhip.

This Devotion paid to their Anceſtor's Memories, is a Confirmation that they looked upon them to be of the Number of *Happy* and *Beatified Souls*, who, being freed from the Infirmities of the Fleſh, were, by their Virtue, advanced to a State far above Humanity; which could not be juſtly ſaid of all the Defunct; for, without Diſpute, there had been Abundance whoſe Lives were very irregular, and even ſcandalous. But, as it was altogether impoſſible to make a poſitive Deciſion of any Perſon's Lot after Death, or what Rank he held in the other World, the Heirs and Poſterity of the Deceaſed were always ſo pious as to make favourable Judgments, and believing the beſt, ever ranked them among the *Happy* and the *Good*; and the more, becauſe it has always been a Point of Religion to ſpeak reſpectfully of the Dead. Upon this Account they generally gave the Title of *Dii Manes* to all *departed Souls*. This is univerſally known to have been the ordinary Inſcription upon Tombs, and the general Title of all Epitaphs. But, this Religious Worſhip, which they paid to the Memories of the Dead, did not however advance their *Manes* ſo high, as to admit them into the ſame Rank with the real Divinities, except their Virtue had been ſo very exemplary, and ſo publickly known, as to attract the univerſal Veneration of the

the People; by which means they arrived to the Honour of having Temples and Altars conſecrated to them. It is true, that the *Pagan* Theology was never very ſcrupulous in the *Apotheoſes*, or Deifications of thoſe Heroes, whom it ſet in the Rank of the Immortal Gods; the greateſt Number of which, as well ANTIENT as MODERN, would have been ſtrangely put to it, to furniſh out even a Moral Character.

Thus, the Divinity, which they attributed to all *Manes* in general, was no Surety for their Happineſs. Nay, it even ſeemed, that thoſe Rites and Duties they paid to them, was meant as much to comfort them, and to alleviate their Sufferings, as to appeaſe them, or to make ſure of their Favour and Protection: They judged, that ſuch *Souls* were ſenſible, in thoſe Reſidences, of their own Conveniency and Intereſt, ſince they never ſuffered themſelves to be excluded, or deprived of their beloved Abodes, without the utmoſt Impatience and Regret.

CHAP. V.

Of the publick Rites paid to the GHOSTS *of the* Defunct.

OVID, in his ſecond Book *de Faſtis* *, gives us an Account of the Occaſion of reviving the Feaſts, appropriated to the *Manes* of the *Dead*, which

* *Hunc mœrem Æneas pietatis idoneus auctor*
Attulit in terras, juſſo Latine, tuas.
Ille patris Genio ſolennia dona ferebat;
Hinc populi ritus edidicere pios.

which went under the Name of FERIALIA. They having been, by Reaſon of continual Wars, for a conſiderable Time out of Uſe; and *Rome*, by a terrible Peſtilence, being almoſt depopulated, it was preſently

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At quondam, dum longa geruns pugnacibus armis
Bella, Parentales deſeruere dies.
Non impune fuit. nam dicitur omine ab iſto
Roma ſuburbanis incaluiſſe rogis.
Vix equidem credo: buſtis exiſſe feruntur
Et tacitæ queſti tempore noctis Avi.
Perq; vias Urbis, Latioſq; ululaſſe per agros
Deformes animas vulgus inane ferunt.
Poſtea præteriti tumulis redduntur Honores;
Prodigiiſq; venit funeribuſq; modus.
Dum tamen hæc fiunt, vidua ceſſate Puellæ,
Exſpectet puras pinea taeda dies.
Nec tibi, quæ cupida matura videbere matri,
Comas virgineas baſta recurva comas.
Conde tuas, Hymenæe, faces, & ab ignibus atris
Auſer, habent alias maſta ſepulchra faces.
Dii quoq; templorum foribus celentur apertis:
Thure vacent aræ: ſtentq; ſine igne foci.
Nunc animæ tenues, & corpora functa ſepulchris
Errant, nunc poſito paſcitur umbra cibo.
Nec tamen hæc ultrà quam ſot de Menſe ſuperſint
Luciferi, quot habent Carmina noſtra pedes.
Hanc, quia juſta ferunt, dixere Fetalia lucem;
Ultima placandis Manibus illa Dies.

This *Rite Æneas* firſt, with pious Thought,
O juſt *Latinus*, to thy Country brought.
He to his *Father* ſolemn Feaſts ordain'd;
This holy Cuſtom hence the People gain'd.
But once, when tedious Wars, with tireſome length,
Had cool'd their fervent Zeal, and broke their Strength,
They mindleſs of their Father's *Manes* grew,
Nor paid thoſe *Rites*, which Uſe had render'd due.
But, from that Time, the puniſh'd City mourn'd,
And flaming Piles in daily *Fun'rals* burn'd.

Hard

preſently ſuppoſed to be the Effect of the Reſentment and Vengeance of the *Dii Manes*; and, at the ſame Time, the *Spirits* being as much affected with the raging Diſtemper as the Bodies, the *Ghoſts* of the *Dead* were, as was reported, ſeen to come out of their Graves, and to roam about the Fields, Highways, and the Streets of the City, and heard to make moſt frightful Noiſes, and hideous Yellings. They could, at that Juncture, think of no other Remedy for that great Deſolation, and thoſe terrible Frights and Horrors, occaſioned by ſuch *Apparitions* and *Phantomes*, but to re-eſtabliſh thoſe ceremonial Rites which had ſo long lain neglected.

The People having ſatisfied their Superſtition, and the Contagion being happily at an End, the Devotion applied to the *Manes* of the De-

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Hard to believe! the *Dead* forſook their Tomb,
And murm'ring wander'd through Night's dreary Gloom.
Thus to the Streets and Fields (ſo Men report)
With hideous Yells, did ſtalking *Ghoſts* reſort;
Till by juſt Off'rings the *Gods* appeas'd,
All *Prodigies*, all *Deſolations* ceas'd.
Mean time, let *Wives* from *Carnal Acts* refrain,
Nor with looſe Thoughts the *Pineal*-Torches ſtain.
Let blooming Virgins too, a while, forbear
With flowing Ringlets to adorn their Hair.
Let *Hymen*'s genial Torch conceal its Fires,
Fires, far leſs bright, the ſolemn Pomp requires.
Let every Temple unfrequented ſtand,
Nor hallow'd Cenſers wait the Pontiff's Hand;
From op'ning Tombs departed Bodies ſtray,
And on rich Viands feaſt their Shadowy-Clay,
Till of a Month as many Suns remain,
As meaſur'd Verſes number'd Feet contain.
Theſe *Rites-Obſequious* the *Departed* claim,
Which give to *Obſequies* th' adopted Name.

ceased came to be far more solemnly celebrated, and much better established than ever it had been before.

CHAP. VI.

Of the Festa Lemuralia, *or* FESTIVALS, *dedicated to the* Lemures; *Their Original, and the Ceremonies observed thereat.*

THAT Festival, which, according to *Ovid*, owed its Original to *Æneas*, (and its Establishment to *Numa*) who instituted certain *Expiatory Sacrifices* to the *Manes* of his Ancestors, about the latter End of *February*, was different from that of the LEMURES, which was celebrated in *May*, and deduced its Beginning from the ancient *Latins*. The Ceremonies used at the first of these Feasts, were something odd and extravagant, very much resembling *Magical Operations*: They seemed to have Regard only to troublesome and unquiet *Spirits*, that frequented Houses with no other Design but to create Disturbances, and to commit Disorders; whom the People, that lived in those Houses, were mighty desirous to get rid of. The Time of the Continuance of this Ceremony was *Three Nights*, though not successively, but alternately; *viz.* from the Ninth to the Thirteenth: It was at first but a particular *Rite*, or *Festival*, instituted by *Romulus* to appease the *Manes* of his Brother. *Servius* says it was done by Order of the ORACLE, whom they had consulted about the Means how to be deliver-

ed from the Pestilence, which happened in *Rome* upon the Death of *Remus*; and that *Romulus*, in Complianed thereunto, caused a very magnificent Monument to be erected upon *Mount Aventine*, and established Annual Sacrifices in Honour of him, which were called after his Name, *Remuria*. He adds, that when *Romulus* administred Justice to the People, he always had a Seat, exactly like his own, placed near his Tribunal, upon which were the *Regalia*, and other Royal Ornaments, as if *Remus* had still been living, and acted jointly with him; and it was upon this Subject that *Virgil* said,

——— *Remo cum fratre Quirinus*
Jura dabit ———

Ovid explains this Matter far more Poetically *, for he introduces *Faustulus* and his Wife *Acca Laurentia*,

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* *Romulus ut tumulo fraternas condidit umbras,*
Et male velocis justa soluta Remo;
Faustulus infelix & passis Acca capillis
Spargebant lacrymis ossa perusta suis.
Inde domum redeunt sub prima crepuscula mœstis
Utq; erat, in duro procubuere toro.
Umbra cruenta Remi visa est assistere lecto,
Atq; hæc exiguo murmure verba loqui:
En! Ego dimidium vestri parsq; altera vestri
Cernite sim qualis, qui modo qualis eram!
Qui modo si volucres habuissem regna jubentes,
In populo potui maximus esse meo:
Nunc elapsa rogi flammis & inanis imago.
Hæc est ex illo fœmine relicta Remo.
Heu! ubi Mars pater est? si vos modò vera locuti,
Uberaq; exposuit ille ferina dedit.
Quem lupa servavit, manus hunc nemoraria Gavii
Perdidit. ô quanto mitior illa fuit!

ventia, both under a deep Affliction and Concern at the Loſs of *Remus*; with the Ghoſt of that murdered Prince, all bloody, conjuring them to prevail with his Brother, and to engage him to Honour his Memory by a ſolemn Feſtival. To ſave the Reputation of *Rome*'s Founder, accuſed of ſo inhuman a *Fratricide*, this great Poet fails not to lay all the Blame of that impious Deed upon the Tribune *Celer*: Yet, nevertheleſs, the Prayers and Invocations made during that Nocturnal Ceremony, (and which had a very near Affinity with thoſe practiſed in the more antient Times of Superſtition, in order to appeaſe the *Manes* of ſuch Perſons, who, having loſt their Lives by indirect and violent Means, were incenſed againſt their Murderers) may

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Sæve Celer, crudelem animam per vulnera reddas:
Utq; ego, ſub terras ſanguinolentus eas.
Noluit hoc frater. pietas æqualis in illo eſt.
Quod potuit, lacrymas in mea fata dedit.
Hunc vos per lacrymas, per veſtra alimenta rogate,
Ut celebrem ſuſto ſignet honore diem.

When *Romulus* his Brother's Corpſe interr'd,
And the laſt Office to the Dead prepar'd,
Acca and *Fauſtulus*, in Depth of Woe,
The Pile ſurvey, their mournful Tears o'erflow;
Thence Home returning, at the Cloſe of Day,
On Bed, with bitter Grief o'erwhelm'd they lay;
They lay, and ſaw his Ghoſt approach the Bed,
Which bloody, whiſp'ring, ſeem'd to ſay, or ſaid.
Lo! I, the Sharer of your Care and Vow,
See what I am; and what I was, but now!
Who, had not Birds their Auguries betray'd,
Had o'er the greateſt People greatly ſway'd.
But ſince the Flames my Subſtance have bereft,
This only Form to *Remus* now is left.
O, where is *Mars*? whoſe Care, as you relate,
To Beaſts committed our unhelpful State.

Whom

may raiſe a Doubt, as to the Sincerity of *Romulus*, and the Sedateneſs of his Mind, or the Calmneſs of his Conſcience; but, be that as it will, it appears, that theſe Feſtivals were afterwards appropriated to all the *Dead* in general, and (by changing the *R* for an *L*) bore the Title of *Lemuria*, inſtead of *Remuria* *.

How great ſoever the Reſpect and Deference was, which the *Antient Romans* paid to the Memories of their Anceſtors, they were, notwithſtanding, very unwilling to have their Habitations viſited by them, when their *Manes* were of an unquiet and turbulent Diſpoſition. Upon ſuch Occaſions their Thoughts uſed to be wholly employed how to get rid of ſuch troubleſome and unwelcome Gueſts, whoſe Preſence created nothing but Terror and Diſorder; but as it was thought not ſafe to irritate their ill Humour, or to exaſperate their natural miſchievous Tempers, they choſe the more proper Means of intreating them, in a civil Manner, to retire; and to engage them to a voluntary Condeſcention, they uſually made them divers little Preſents, ſuitable to the Temperance

Whom a Wolf ſav'd, a Fellow-Creature kill'd;
How in *Humanity* the *Brute* excell'd!
O may thy Life in Wounds, curs'd *Cain*, end,
And thy departing Soul in Blood deſcend.
'Twas not my Brother's Mind: his pious Cares
Did, what they could, diſcharge their Due in Tears.
This you Requeſt, this laſt Requeſt make known,
By all your Care to Him, to *Remus* ſhewn;
That to his Brother be juſt Honours pay,
And to my *Manes* dedicate a Day.

* Aſpera *mutata eſt in* lenem *tempore longo*
Littera, *quæ tuto nomine prima fuit.*
Mox etiam Lemures, *&c.* Ovid. Faſt. Lib. 5.

and Frugality of the Inhabitants of the other World.

The Ceremony began at Midnight, after every Body was asleep; at which Time, the Father, or Chief of the Family, rose up from his Bed, full of Devotion, mixed with a pious Fear and Terror, and took the Path, barefoot, towards the nearest Fountain, with great Silence, making only a little Noise with his Fingers, by snapping them as he went, that the Ghosts might turn out of his Way, and let him pass by, unmolested: When he had washed his Hands thrice at the Fountain, as he came back, he threw Nine black Beans, (which were in his Mouth) over his Head, one by one, and at throwing each Bean, repeated these Words, With these *Beans, I ransom my self and all my Family*, without looking behind him. It was thought that the Ghost, who followed him, picked up those Beans, unperceived. He then, a second Time, took up Water with his Hands, and made a Noise by striking upon a brass Vessel, desiring the Spirit to leave his House, Nine Times saying, *Depart, Paternal Manes.* When all this was done, he returned, and imagined, after these ceremonial Observations, the Festival or Rite had been fully and duely solemnized.

The greatest Part of these Mysteries are not very difficult to be comprehended; for it is well known, that Night is the Time sacred to *Immaterial Beings*, as *Ghosts*, *Spectres*, *Phantomes*, and the like, who cannot bear the Light of the Day.

The Number *Nine*, according to the *Pythagorians*, was the Period or End of the first Numerical Progression, as *Death* is the Period of *Life*; for which Reason it was supposed to affect, and to be properly applicable to the *Dead*. *Funeral Obsequies* always

bus-

always lasted Nine Days, on the last of which they offered up a Sacrifice called *Novendiale*.

As to the *Beans*, it is incontestably true, that they were looked upon as *Funeral Offerings*. I am at a Loss to demonstrate upon what Foundation they were supposed to contain the *Souls* of the *Defunct*, and that they had the Resemblance of *Hell Gates*: *Festus* pretends, that, upon the Bean Flowers, there was a certain Mark or Hieroglyphick of *Mourning*; this might be understood, if a *Theta* (Θ) was to be found upon the Flower, which Letter is, by *Martial*, called MORTIFERUM, *Deadly* or *Fatal*, because it was stamped upon the little Balls which the Judges put into the *Urn*, when they passed Sentence of Death upon any Criminal.

This Custom of offering *Beans* to the *Manes* of the *Deceased* was the Reason, that *Pythagoras* enjoined his Disciples to *Abstain from over eating any*.

The Father of the Family's saying, *That he ransomed himself and his Family by that Oblation*, was founded upon a Tradition which still subsists among many People to this Day, who believe, that such *Phantomes* or *Apparitions* presage the *Death* of some of the *Family* in whose House they are seen; coming, as it is vulgarly said, *to fetch them away*. They regarded those *Spectres* as PLUTO's *Lictors*, who were not disposed to return Home empty-handed. They use the same Method with Respect to the *Dii Lares*, which presided over the Burial-Places, who had the Appellation of *Compitalitii*, and likewise to their Mother the Goddess *Mania*, to whom they offered as many Figures and Representations made of *Wooll*, as there were Persons contained in each Family, on the Day dedicated as a Festival to those Deities, imploring them

to reſt contented with ſuch Oblations, and to ſpare the *Living*.

The *Beans* which were thrown to the *Ghoſts* were black, which is the Livery of the *Dead*: They were toſt over the Head; and ſo they did to every Thing that had been made uſe of in *Purifications*, which none were permitted to look upon, to prevent being defiled therewith.

The *Ablutions* practiſed upon theſe Occaſions were the ſame that were common at *Sacrifices*, and all *Religious Rites* and *Ceremonies* in general, as a Token of the Purity of Heart with which every one ought to aſſiſt in the celebrating thoſe Rites, and alſo to efface and to waſh away Spots and Sins merely *Venial*.

The Sound of beating upon *Cymbals*, and Veſſels of Braſs, ſeemed very proper and requiſite to expel and drive away all Kind of *Ghoſts* and *Phantomes*, who are great Lovers of Silence, having a natural Averſion to Noiſe; and to oblige them forcibly, againſt their Inclinations, to relinquiſh the Place, if Prayers, Intreaties, and Summonings, were not ſufficient to prevail upon their Obſtinacy.

I will not be bound to anſwer for the genuine Truth of all theſe Myſtical Explanations, nay, in ſome Meaſure, I agree that it is wholly needleſs to endeavour to vindicate the ſuperſtitious Cuſtoms of the Ancients, at leaſt the greateſt Part of them; for, generally ſpeaking, they had no other Foundation, than the Extravagancy and fantaſtical Imaginations of thoſe, who were the Inventors.

The *Romans*, who looked upon the *Greeks*, as the Founders of their Religion, acknowledged, that they had learned from them the *Rites* and *Worſhip*,

Worſhip, which they celebrated, in Memory of the *Dead*: There was likewiſe a very pompous Solemnity inſtituted in Honour of the *Manes*, at *Athens*, as well as in divers other *Grecian* Cities: Theſe Feſtivals were called νεκυσια or θανατωσια, and were celebrated in the Month *Antheſterion*, agreeing with thoſe in *February*, which were ordained by *Numa* to the Memory of his Anceſtors *.

Both the *Greeks* and the *Romans* agreed, in ſuppoſing, that the *Spirits* came out of HELL to officiate (inviſibly) at thoſe Solemnities, and that *Hell Gates* were kept open all the Time of their Continuance. The Worſhip of the other *Divinities* ceaſed during the Celebration of theſe *Rites*, the *Temples* being all *ſhut up*, nor would any treat of *Marriage* upon theſe Days of Mourning and Sadneſs.

I could never diſcover what were the particular Ceremonies uſed at the Banquets for the *Dead* among the *Greeks*, only, that they offered *Sacrifices* to the

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* *Biſhop* POTTER, *in his* Antiquities of Greece, *informs us, that*, " Some Part of the Month *Antheſterion* ſeems to have been " eſpecially ſet apart for theſe Ceremonies (the *Nekuſia* and " *Thanatuſia*) in ſeveral of the *Grecian* Cities.

" Upon theſe publick Days they called over the Names of " their dead Relations, one by one, except ſuch as died under " Age, or forfeited their Title to theſe Honours, by diſſipating " their paternal Inheritances, or other Crimes.

Antheſterion *is the 6th Month among the* Grecians, *ſo called from the Feaſts* Antheſteria, *obſerved in Honour of* Bacchus, *on the* 11*th*, 12*th, and* 13*th Days of it.*

: *The Feſtivals inſtituted by* Numa *were celebrated in much the ſame Manner with thoſe of the* Grecians, *differing only in the Month, beginning on the 6th of the Ides of* February, *and ending on the* 12*th of the Calends of* March: *They were called* Feralia, (*from* fero *to bear*) *becauſe they* bore *the juſt Regard to the* Dead.

Earth,

Earth, and that the People of *Bithynia* invited the *Manes* of the *Defunct* to be preſent thereat, calling upon them with a loud Voice, every one by their Names, at the Time, when they rendered them their *laſt Duties*; But it appears, by the Deſcriptions *Homer* has given of the Ceremonies and Sacrifices celebrated at *Funerals*, that the Solemnities, with which they treated the Bodies of the Deceaſed, were far more pompous and magnificent, than thoſe of the *Romans*, who, in all that tended to Matters of *Religion*, had, for a long Time, affected the Simplicity and Frugality of its Original Inſtitution.

THE RESURRECTION, A POEM.

By Mr. ADDISON.

Venient cita Sæcula, cum jam
Socius Calor ossa revisat,
Animataque Sanguine vivo
Habitacula pristina gestet. Prud.

The SIXTH EDITION.

To the READER.

THE following Lines are eſteemed, by the beſt Judges, to be the fineſt Sketch of the Reſurrection *that any Age or Language has produced: Nor do their only Excellence conſiſt in being an accurate Poem; but alſo in being an exact Copy of the Painter's Original upon the Altar in* Magdalen College; * *but ſo much improved, with all the ſtrongeſt Figures, and moſt lively Embelliſhments of a Poetical Deſcription, that the* Reader *receives a double Satisfaction in ſeeing the two Siſter-Arts ſo uſeful to each other, in borrowing mutual Helps, and mutual Advantages.*

It is indeed wonderful to find, in the narrow Compaſs of ſo few Pages, all the moſt dreadful Circumſtances of that laſt terrible Criſis of Time. The Poem *is a beautiful and ſuccinct* Epitome *of all that has or can ever be ſaid on that important Subject; the very Text, which the ingenious Dr.* Young *has ſo largely and elegantly paraphraſed upon, in his excellent Poem on the* Laſt Day.

Mr. Addiſon *is to be diſtinguiſhed thro' all his Performances, by the Strength of his Images, and by a forcible and unaffected Vivacity of Expreſſion, which none of our Moderns have attained to in ſo much Perfection; and which is very rarely to be met with even in any of the Antients ſince* Virgil *and* Horace.

I ſhall make no Excuſe for offering the following Poem to the World in an Engliſh DRESS, *and under all the Diſadvantages of an imperfect Tranſlation. I have often read it in the Original with the greateſt Pleaſure and Satisfaction; and I hope it will need no Apology to be willing to communicate ſo uſeful and ſublime an Entertainment, in the beſt Manner I can, to thoſe of my Fellow-Subjects, who are not qualified to read it in the* Latin *Original.*

N. AMHURST.

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* Performed by Old FULLER, as in the Frontiſpiece.

THE RESURRECTION, A POEM.

THE Pencil's glowing Lines and vaſt Command,
And Mankind riſing from the Painter's Hand,
The awful Judge array'd in beamy Light,
And Spectres trembling at the dreadful Sight,
To ſing, O Muſe, the pious Bard inſpire,
And waken in his Breaſt the ſacred Fire.

The hallow'd Field, a bare white Wall of late,
Now cloath'd in gaudy Colours, ſhines in State;

And

And left some little Interval confess
Its antient simple Form and homely Dress,
The skilful Artist laid o'er every Part
The first Foundation of his future Art:
O'er the wide Frame his ductile Colours led,
And with strong Primings all the Wall o'erspread.

As e'er yon' spangling Orbs were hung on high,
Lest one great Blank should yawn thro' boundless Sky,
Thro' the wide heavenly Arch and trackless Road
In Azure Volumes the pure *Aether* flow'd;
The *Sun* at length burns out intensely bright,
And the pale *Crescent* sheds her borrow'd Light.
With thick-sown Stars the radient *Pole* is crown'd,
Of milky Glories a long Tract is found,
O'erflows, and whitens all the Heavens around.

So when the Ground-work of the Piece was laid;
Nor yet the Painter had his Art display'd,
With slower Hand, and Pencil more divine,
He blends each Colour, heightens every Line;

Till various Forms the breathing Picture wears,
And a mute *Groupe* of Images appears.

Celeſtial Guards the topmoſt Height attend,
And Crowds of Angels o'er the Wall deſcend;
With their big Cheeks the deaf'ning Clarions wind,
Whoſe dreadful Clangors ſtartle all Mankind;
E'en the Dead hear; the lab'ring Graves conceive,
And the ſwoln Clod in Picture ſeems to heave.
Ten thouſand Worlds revive to better Skies,
And from their Tombs the thronging Courſes riſe.

So when fam'd *Cadmus* ſow'd the fruitful Field,
With pregnant Throws the quicken'd Furrow ſwell'd;
From the warm Soil ſprung up a warlike Train,
And human Harveſts cover'd all the Plain.

And now from ev'ry Corner of the Earth
The ſcatter'd Duſt is call'd to ſecond Birth;
Whether in Mines it form'd the rip'ning Maſs,
Or humbly mix'd, and flouriſh'd in the Graſs.

The

The ſever'd Body now unites again,
And kindred Atoms rally into Men.
The various Joints reſume their antient Seats,
And every Limb its former Task repeats.
Here, an imperfect Form returns to Light,
Not half renew'd, diſhoneſt to the Sight;
Maim'd of his Noſe appears his blotted Face,
And ſcarce the Image of a Man we trace:
Here, by Degrees infus'd, the vital Ray
Gives the firſt Motion to the panting Clay:
Slow to new Life, the thawing Fluids creep,
And the ſtiff Joints wake heavily from Sleep.
Here, on the guilty Brow pale Horrors glare,
And all the Figure labours with *Deſpair*.

From Scenes like theſe now turn thy wond'ring Sight,
And, if thou canſt, withſtand ſuch Floods of Light,
Look! where thy SAVIOUR fills the middle Space,
The SON of GOD, true Image of his Face,
Himſelf eternal GOD, e'er Time began her Race.

See!

See! what mild Beams their gracious Influence ſhed,
And how the pointed Radiance crowns his Head!
Around his Temples lambent Glories ſhine,
And on his Brow ſits Majeſty divine!
His Eye-balls lighten with Celeſtial Fires,
And every Grace to ſpeak the God conſpires!

But, ah! how chang'd! ah! how unlike the ſame
From him, who patient wore the mortal Frame;
Who thro' a Scene of Woes drew painful Breath,
And ſtruggled with a ſad, ſlow, long-drawn Death;
Who gave on *Golgotha* the dreadful Groan,
Bearer of other's Sins, and Suff'rings not his own.
But Death and Hell ſubdu'd, the Deity
Aſcends triumphant to his native Sky;
And riſing far above th' Æthereal Height,
The Sun and Moon diminiſh to his Sight.

And now to View he bare'd his bleeding Side,
And his pierc'd Hands and Feet in Crimſon dy'd;
Still did the Nails the recent Scars reveal,
And bloody Tracks of the tranſfixing Steel.

Hither in Crouds the *Bleſſed* ſhape their Flight,
And throng the Manſions of immortal Light.

* The menial *Twelve*, an ever faithful Band,
Around their *Maſter* ſit on either Hand.
Each *Martyr-Saint* in Glory ſhines confeſt,
Immortal Pleaſures ruſhing to his Breaſt;
Sees Worlds up-riſing from the ſilent Tomb
To final Judgement and eternal Doom:
They mark each fatal Word, each dreadful Nod,
And bleſs the righteous Sentence of their GOD.
The fruitful Matron, and the ſpotleſs Maid,
And Infants, with a longer Life repaid:
Stand round, and drinking in, Celeſtial Rays,
On their REDEEMER fix with ardent Gaze,
And all the Heavens reſound with Hymns of Praiſe.
Each Boſom kindles with ſeraphick Joy,
And conſcious Extaſies the Soul employ.
Not equal Raptures ſwell the *Sibyl*'s Breaſt,
When by the inmate Deity poſſeſs'd;

* The *Apoſtles*, as thus deſcribed, are painted on the *Altar*, though not mentioned in Mr. *Addiſon's Latin* Poem.

When

When *Phœbus*, the propheſick Maid, inſpires,
And her Limbs tremble with convulſive Fires.

But whence this ſudden Blaze of dazling Light!
What mitred Brow is that which greets my Sight?
Forth from a ſtately Tomb I ſee him riſe,
And mount with Guards of Angels to the Skies.
I know the Form — alike the Look and Mien,
Another WAINFLET * in his Face is ſeen.
When will, alas! ſuch ſpotleſs Worth be found?
When will a Mind with equal Virtues crown'd?
Fearleſs he ſees Almighty Vengeance riſe,
And fixes on his God his guiltleſs Eyes.

But now, far diff'rent Scenes our Wonder claim,
Horrent with Darkneſs and malignant Flame:
The labour'd Wall deluſive Picture hides,
And liquid Sulphur rolls in burning Tides.
So ſtrong, ſo fierce, the painted Flames ariſe,
The pale Spectator views them with Surprize;

* *William Wainflet*, Biſhop of *Wincheſter*. He was the Founder of *Magdalen-College*, and the *Hall* adjoining.

Believes the blazing Wall indeed to burn,
And fears the Frame ſhould into Aſhes turn.
Hither in ghaſtly Crouds the Guilty haſte,
Obſcene with Horror, and with Shame deface'd:
With haggard Looks the gloomy Fiends appear;
They gnaſh their foamy Teeth, and frown ſevere:
A ſtern *Avenger* with relentleſs Mind,
Waving a flamey Faulchion, ſtalks behind;
With which, as once from Paradiſe he drove,
He drives the Sinner from the Joys above.
What ſhall he do forlorn? or wither fly,
To ſhun the Ken of an All-ſeeing Eye?
What would he give among the Juſt to ſhine,
And fall before Omnipotence divine?
But, oh! too late in Sighs he vents his Woe,
Too late his Eyes with guſhing Tears o'erflow!
Vain are his Sighs, and fruitleſs are his Tears,
Vengeance and Juſtice ſtop th' *Almighty*'s Ears.

See! with what various Charms the Piece is fraught,
And with what pregnant Marks of Judgement wrought;
With how much Grace the living Colours glow:
Not brighter Colours paint the wat'ry Bow;
When the freſh Show'rs her various Luſtre ſhare,
And ev'ry Drop with Spangles decks the Air.

O may the Painter's Labours never fade,
Nor waſteful Time their ſhining Charms invade.
No envious Darkneſs ſhade the beauteous Tints,
Till the Piece ſees the LAST GREAT DAY it Paints.

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